

# FAC-SIMILES

CERTAIN PORTIONS

# The Gospel of St. Matthew,

AND OF THE

# Epistles of Ss. James & Jude,

WRITTEN ON PAPYRUS IN THE FIRST CENTURY,

AND PRESERVED IN THE EGYPTIAN MUSEUM OF JOSEPH MAYER, ESQ. LIVERPOOL.

# WITH A PORTRAIT OF ST. MATTHEW,

FROM A FRESCO PAINTING AT MOUNT ATHOS.

### EDITED AND ILLUSTRATED

WITH NOTES AND HISTORICAL AND LITERARY PROLEGOMENA, CONTAINING CONFIRMATORY FAC-SIMILES OF THE SAME PORTIONS OF HOLY SCRIPTURE FROM PAPYRI AND PARCHMENT MSS. IN THE MONASTERIES OF MOUNT ATHOS, OF ST. CATHERINE ON MOUNT SINAI, OF ST. SABBA IN PALESTINE, AND OTHER SOURCES.

# BY CONSTANTINE SIMONIDES, Ph.D.

HON. MEMBER OF THE HISTORIC SOCIETY OF LANCASHIRE AND CHESHIRE, &c. &c. &c.

"Πάντ' άνακαλύπτων ο γρόνος είς σῶς Φέρει."



"Time bringeth to light all discoveries."

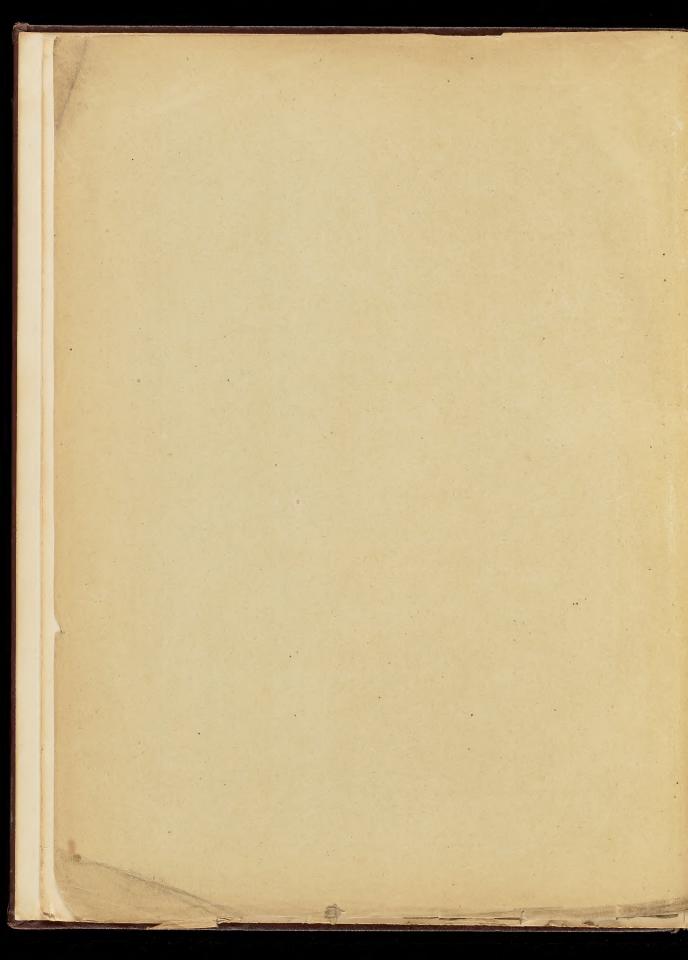
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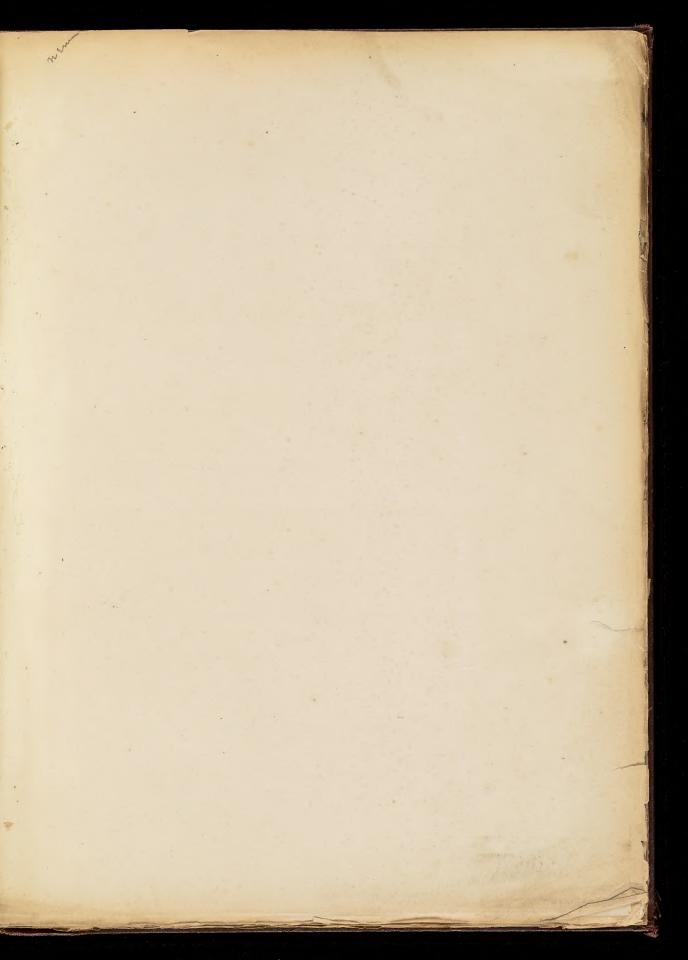
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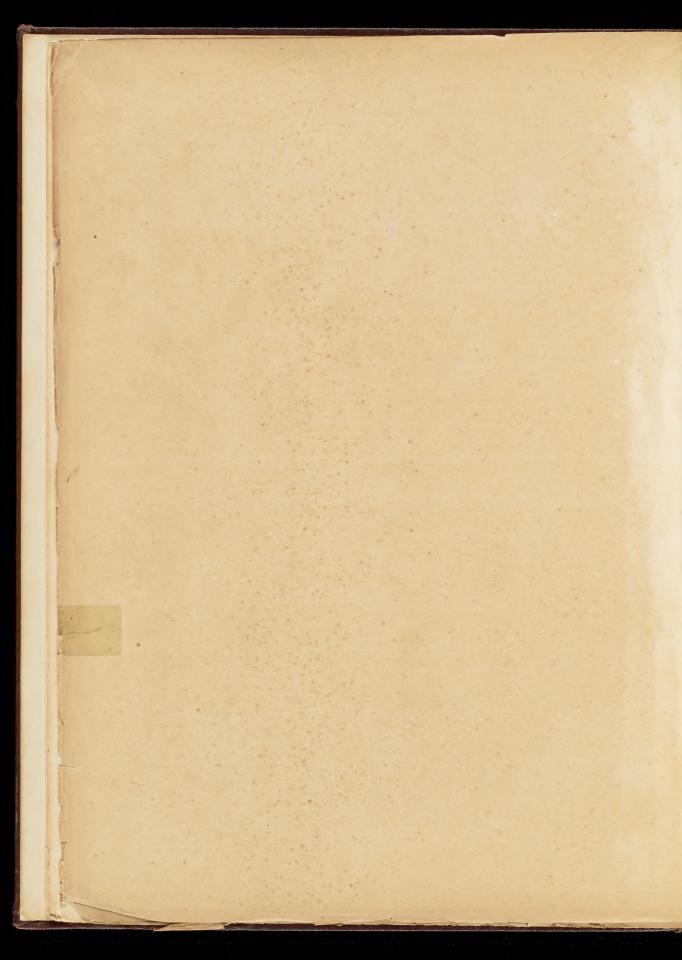
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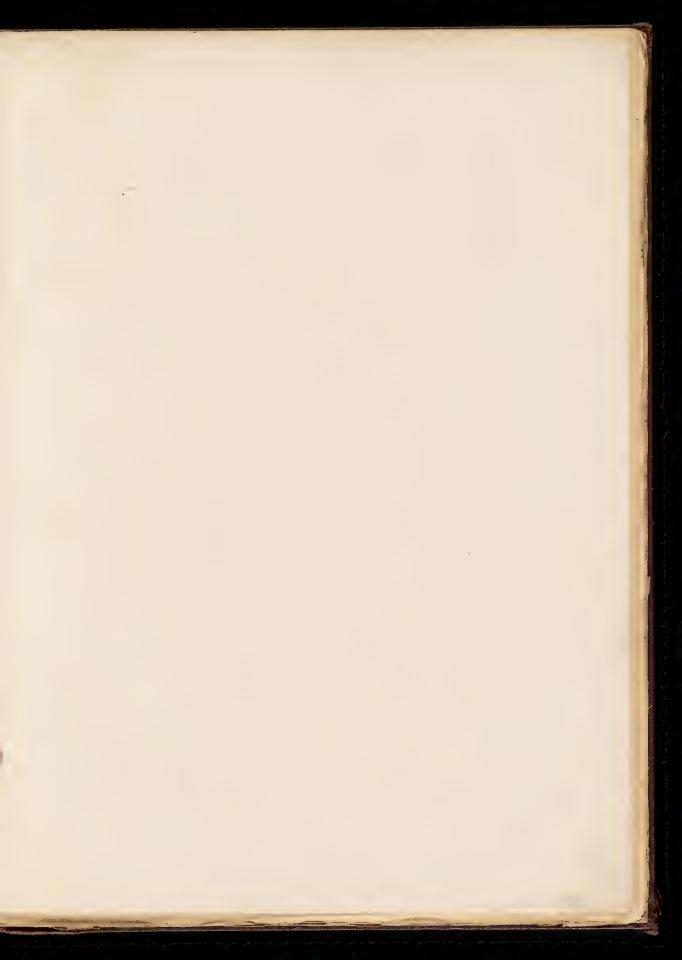
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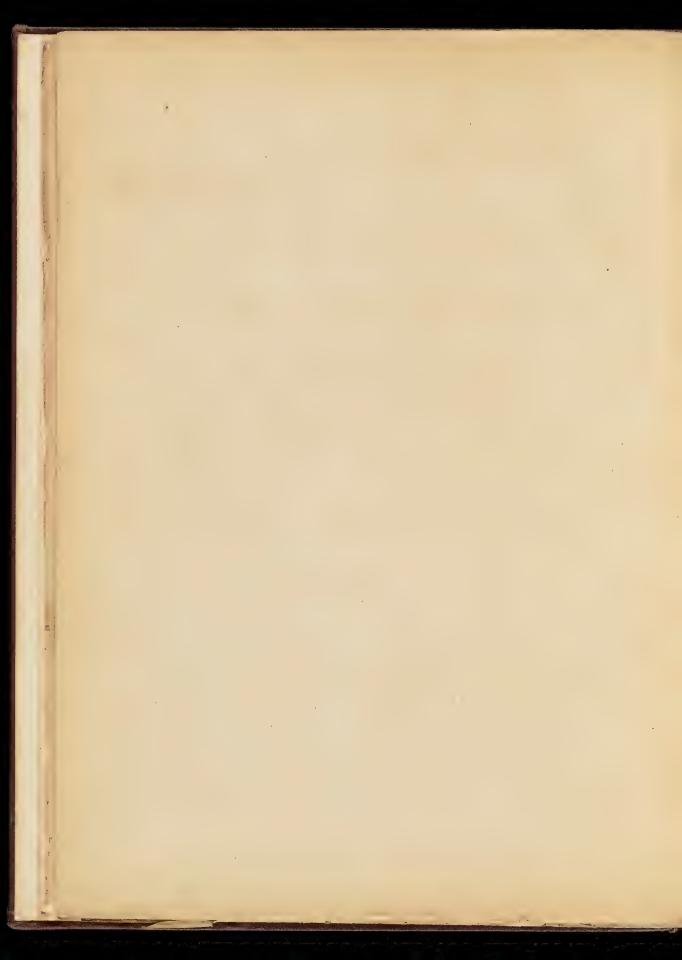


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TO THE

PRESIDENT, VICE-PRESIDENTS, AND MEMBERS

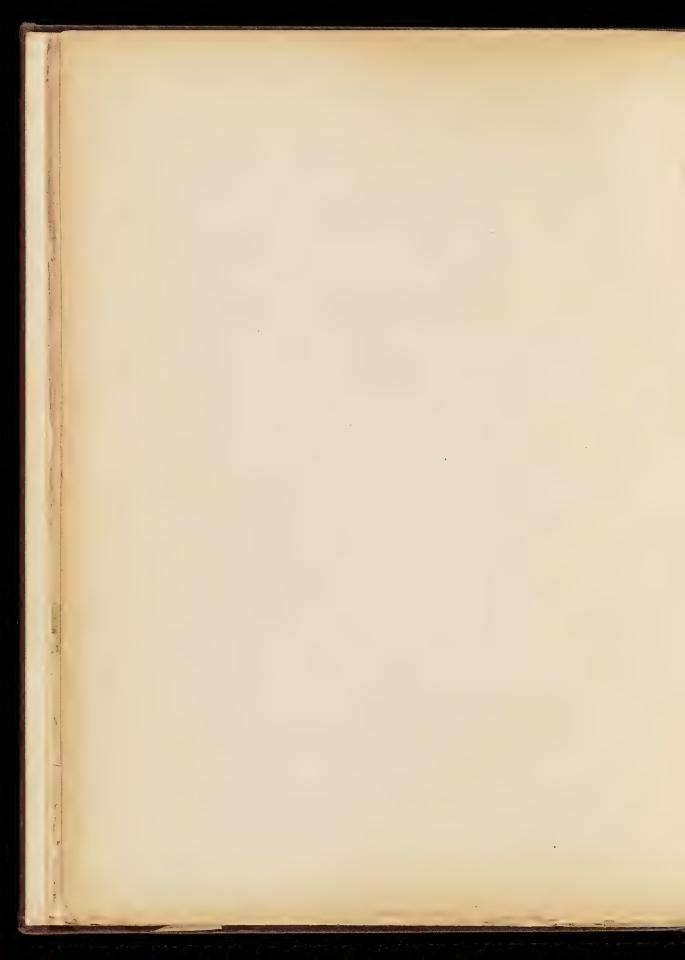
OF THE

HISTORIC SOCIETY OF LANCASHIRE AND CHESHIRE,

THIS WORK

IS RESPECTFULLY INSCRIBED BY

THE EDITOR.



# INTRODUCTION.

On the 13th of February, 1860, I called on that distinguished scholar, Joseph Mayer, in company with the Philhellenist, James Smith, for the purpose of inspecting his Collection. Through the introduction of my friend Smith I soon became familiar with this gentleman, and after a long conversation on antiquities, and particularly the Egyptian Museum, which he had founded in Liverpool at his own expense, he presented me with a free ticket of admission.

Having accepted the ticket and thanked my entertainer, I took my leave and set out with Mr. Smith to the Museum. Here I closely examined the relics of antiquity treasured within it, especially the Egyptian, and noted such as were more peculiarly important. Afterwards I visited the Collection several times for the sake of the intellectual gratification it afforded, and having still more accurately inspected the more important relics I had previously noted, and convinced myself of their value, I reported the result of my researches to Mr. Mayer, on whom I again called in company with Mr. Smith. The former was highly delighted at the recital; and accordingly we all three proceeded at once to the Museum, where I pointed out the most historical of its contents, and concisely explained to them the contents of each hieroglyphic monument.

They were much pleased with the interpretation, and after a variety of difficulties had been alleged, which I obviated to the best of my ability, Mr. Mayer gave me copies of the greater portion of the Egyptian remains contained in his Museum, in order to inter-

pret them, and at the same time several rolls of papyrus discovered in the Egyptian coffins, to serve as confirmatory proofs. These I took, and after promising that I would strictly fulfil Mr. Mayer's request, we all separated.

Accordingly, I thenceforth assumed the direction of the investigation, the correct transcription, and the interpretation, visiting the Museum daily for that purpose, and interpreted several tablets of hieroglyphics containing valuable matter, as well as seals and rings  $(\partial v \delta \rho \delta \sigma \eta \mu a)$ ,\* bearing moral maxims, some of which have recently been published.†

Meantime, after an illness from which I soon recovered, I began to search through the papyri in the Museum itself. These were, for the most part, so torn and damaged, lying pell-mell together, and offering neither connexion nor continuity, (for the number of the fragments, the variety of the writing, the dissimilarity of the papyri, and especially the triglot character of the manuscripts, threw everything into confusion,) that at first I despaired at the formidable difficulties of my undertaking. But, after resting awhile, and reflecting that great success is not to be achieved without labour, I resumed my task, and applied myself to it vigorously.

First of all I separated the hieroglyphics from the Demotic writings, then the Coptic from the Greek; and again dividing them according to the periods of the writing, I commenced to adjust and adapt them.

After separating the papyri into their different languages and their various subjects, and finally ad-

<sup>\*</sup> Androsema was the name given by the Egyptians to any likeness of a scarabusus, bearing their emblemental writings or otherwise, because these creatures have no feminine gender. For the beetle has its generation from the father only; wherefore, says Ælian, the warriors of the Egyptians had a scarabusus engraved on their rings, the legislator thereby intimating that all who fight for the country should be males, since the scarabusus has no share of female nature. Suidas derives the name of this insect (κάμθαρος) from κάμθαν an ass, and δρός semen, for they say that the beetle is thus generated; taking a round ball of ass's dung, it rolls it along with its feet, and while rolling emits semen, and from this the creature is produced. For it digs a hole in the earth, and deposits it there for eight and twenty days, or as many as the moon tales to revolve through the twelve signs of the Zodiac, remaining under which the race of beetles is engendered; and on the 29th day—the day of the conjunction of the sun and moon, and of the creation of the world—it opens the ball and casis it into water, and when it is opened in the water, creatures come

ont which are beetles. Vide Horapollo, Book 1, chapter 10. Aristotle Hist, Anim. v. 19. £Bian Nat, Anim i. i. x. 15. Clem. Alex. i. c. Porphyrius. Plut. Is, and 0.3 74. Excelsing prapp. Evan, iii. 4, and elsewhere. The scarabeurs therefore being consecrated by the E\_gyptians as the emblem of manhood, for the reasons stated, they were accustomed also to place it on the mouth of their nuale dead, wherefore many such androsema have been discovered in the Egyptian coffins, containing the life of the deceased co.c.isely engraved on them in Hieratic, and sometimes in Demotic letters. A somewhat similar custom prevails among the Eastern Christians, for they place an earthen vessel on the month of the deceased, marsing it with the sign of the cross, and writing the inscription, "Jesus Christic conquers." Many of them, instead of an earthen vessel, mould a cross in wax and lay it on the mouth,

<sup>†</sup> Vide "A Brief Dissertation on Hieroglyphic Letters," by C. Simonides, Ph. D. &c. &c. &c. London, 1860.

justing the comminuted fragments, I dipped a sheet of calico in water, stretched it on a board, and nailed it to the edges. Next, I softened the fragments in tepid water, and fastened them with paste on the frame prepared as above; others I pasted upon paper, and having completed these preliminaries, I commenced the deciphering and careful transcription, beginning my labours with the Greek portion. Herein, to my surprise, I discovered first three fragments, and subsequently two others, containing a portion of the Gospel according to St. Matthew, written about the fifteenth year after the Ascension of our Saviour, by the hand of Nicolaus the Deacon, that is to say, in the forty-eighth year after the Incarnation of the Divinity. For, at the end of the fifth fragment, which contains the latter part of the 28th chapter, the following words occur:

- " Η ΓΡΑΦΗ ΤΗΙ ΧΕΙΡΙ ΝΙΚΟΛΑΟΥ ΔΙΑΚΟΝΟΥ ΚΑΘ
- " ΥΠΑΓΟΡΕΥCΙΝ ΜΑΤΘΑΙΟΥ ΑΠΟCΤΟΛΟΥ ΙΗCΟΥ
- " ΧΡΙΟΤΟΥ ΕΓΕΝΕΤΟ ΔΕ ΤωΙ ΠΕΝΤΕΚΑΙΔΕΚΑΤωΙ
- " THC TOY KYPIOY ANAAHYEWC ETEI KAI TOIC
- " ΕΝ ΠΑΛΑΙCTINΗΙ ΠΙCΤΟΙΟ ΙΟΥΔΑΙΟΙΟ ΤΕ ΚΑΙ
- " €ΛΛΗΟΙ ΔΙΕΔΟΘΗ

"The writing by the hand of Nicolaus the Deacon, at the dictation of Matthew, the Apostle of Jesus Christ. It was done in the fifteenth year after the Ascension of our Lord, and was distributed to the believing Jews and Greeks in Palestine."

This discovery was imparted first to Mr. Mayer, who communicated it at the Archæological Meeting, which he assembled at his Museum on the first of May, 1860, immediately upon the conclusion of Mr. Thomas Wright's admirable discourse on the remains of the ancient Roman city just discovered in (Wroxeter) England, and the general remarks by the Rev. Dr. Hume on Mr. Wright's lecture, at which five hundred persons were present.

The Liverpool Mercury of May 2, 1860, makes the following observations:

"DISCOVERY OF AN ANCIENT BIBLICAL MANUSCRIPT, AT MR. MAYER'S MUSEUM OF NATIONAL AND FOREIGN ANTIQUITIES AND WORKS OF ART.—In this Museum are a great number of Egyptian, Coptic, and Greek manuscripts, written on papyrus,

linen, leather, and stone, relating to various subjects, historical, religious, &c.; and Mr. Mayer has entrusted the unrolling of the papyri to the learned Dr. Simonides, so well known throughout Europe for his great proficiency in deciphering ancient writings; and he has already found parts of three leaves of a papyrus scroll containing the 19th chapter of the Gospel according to St. Matthew, written in the Greek uncial character, the reading of which will cause a great sensation amongst Bibliophilists, as it sets at rest that long misunderstood part of the 24th verse relating to the passing of a camel through the eye of a needle, which arose from the wrong reading of the Greek text. The state of the manuscript has every appearance, from the form of letter, and other, rules used as guides to palæographists, indicating it to belong to the first century after the death of Christ, and consequently older than any other Christian document known to exist.

"As Mr. Mayer is going at once to publish the important discovery in fac-simile of the original text, with an English translation, we hope soon to have an opportunity of recurring to this subject.

"The papyrus was brought from Thebes, in Egypt, by the Rev. Henry Stobart, along with many others, part of which he sold to the British Museum, some of which have since been published; but the lukewarmness displayed by the trustees of that great national institution, and the long delay of their decision in securing the remaining portion he had brought to England, induced Mr. Stobart to offer them to Mr. Mayer, who, seeing their value, at once purchased them to add to his already extensive library, and now Liverpool will have the pride and glory of possessing this invaluable Biblical document.

"During Easter week the rooms of the Museum were opened to the public free, when 2,250 persons availed themselves of the privilege of examining their contents, and appeared to be much interested in what they saw, and conducted themselves with great propriety and order."

The Liverpool Daily Post, and the Manchester Guardian of May 3, 1860,\* and several other journals, political and literary, made similar remarks; and the Literary Gazette, August 24, 1860, writes:

"DISCOVERY OF OLD MSS.—A discovery has recently been made which will doubtless be of the greatest

<sup>\*&</sup>quot;DISCOVERT OF AN ANCIENT BIBLICAL MANUSCRIPT.—In Mr. Mayer's Museum, at Liverpool, are a great number of Egyptian, Coptic, and Greek papyri, relating to various subjects, historical and religious. Mr. Mayer has entrasted the unrolling of these to Dr. Simonides, who has found parts of three leaves of a papyrus serolt containing the 19th chapter of the Gospel seconding to St. Matthew, written in Greek uncial characters, the reading of which will show that that part of the 24th verse, relating to the passing of a camel through the eyo of a needle has been a wrong reading of the Greek text. The date of

the manuscript has every appearance, as the form of letter and other rules which are used as guides to palæographists indicate, of belonging to the first century after Christ, which is older than any other Christian document known to exist. Mr. Mayer is about to publish the original writing in fac-simile, with an English translation. The papyrus was brought from Thebes by the Rev. Henry Stobart, along with many others. The first part was sold to the British Museum, but the remainder were purchased by Mr. Mayer.—Manulester Guardian, Thursday, May 3rd, 1860.

interest to the students of palæography. It appears that a Liverpool gentleman, of considerable repute as an archæologist, possesses a Museum of Egyptian antiquities, containing, among other curiosities, some fragments of a papyrus manuscript, written, as he had been given to understand, in the Coptic character, and relating to matters of early Church history. It happened that Dr. Constantine Simonides, whose name will doubtless be recollected as occurring in connection with a disputed manuscript of Uranius, was at that time a resident in Liverpool, and to him the newly-discovered papyrus was accordingly submitted by the owner. Dr. Simonides at once declared the character to be Greek, and not Coptic; and, after further examination, pronounced it to be a portion of St. Matthew's Gospel, bearing the date of the first century, and hence, if not the original text, at least one of its earliest transcripts. Now, whatever opinion we may have formed of Dr. Simonides, from his last appearance before the literary publicand we should bear in mind that several facts which were then justly regarded as suspicious, have been recently established in his favour-his skill as a judge and decipherer of ancient manuscripts is beyond all question. We should also remember that the date of a papyrus document is most easily ascertainable, and consequently any attempt at fraud open to immediate detection; and, moreover, that forgery is impracticable, not only from the fact that the peculiarity of the material admits of no erasure or obliteration, but also because the species of papyrus anciently employed for manuscript purposes is now extinct. The public, however, will shortly have an opportunity of judging for themselves on the merits of the manuscript in question, as we hear that the proprietor, who has refused a large sum for it, has determined to publish it, and that, in all probability, it will appear in the course of a few weeks."

Two days subsequently to the first discovery, two more fragments were deciphered from the Epistle of St. James, and one from that of St. Jude, containing several essential passages not to be found in the existing version of the New Testament, and of which, in the interest of religion, a fac-simile is now for the first time published.

When this discovery was publicly made known, many of the learned in Liverpool, and from other parts of England, called upon me in order to see the passages, and after a minute inspection, heartily glorified God. My compatriots, the Greek residents in Liverpool and Manchester, (to whom I return my sincere thanks for their friendly sentiments and their many kinduesses,) were highly rejoiced at the discovery of so great a treasure both to religion and

archæology; nor were those of London less pleased at the result.

Of the learned of the metropolis what shall I say? Many of them saw the fragments, and were delighted at the discovery that had been made. I may especially mention the amiable and truly evangelical family of N. Banyard, Esq., who invited to their house for the purpose of seeing and examining the fragments, several learned persons, all of whom were in ectasies at the sight, and particularly the brother of Mrs. Banyard, a genuine servant of our Lord, (whose name unfortunately I do not remember,) who took for his text at evening devotions the 28th of St. Matthew, and offered up prayer and thanksgiving for the discovery of these sacred fragments of the oldest version of the New Testament.

About three days after this, the fragments of the Gospel, together with the works of Uranius, Aristæus, and others, were similarly displayed at the house of that accomplished Greek scholar, Nath. Bridges, Esq. and his distinguished father-in-law, General Alexander, of the Indian service, Mr. Edward Masson, a highly-intelligent Philhellenist, and in the houses of other persons of distinction.

Returning shortly afterwards to Liverpool, and resuming my archæological labours, I succeeded in discovering other MSS. not less valuable, and immediately communicated the fact to the Editors of the Literary Gazette, and the Liverpool Daily Times, to whom I wrote as follows:

# TO THE EDITOR OF THE "LITERARY GAZETTE,"

"Sir,—You were good enough to give publicity in your impression of the 14th inst., to my discovery of New Testament fragments among Mr. Mayer's rolls of papyri. Perhaps you will oblige me by detailing the result of my subsequent searches in the same quarter,—the Egyptian Museum founded by Mr. Mayer.

"The principal discoveries I have had the good fortune to make up to this present are:

"Ist. A portion of eight chapters of the Book of Genesis, written on papyrus in the Alexandrian style of Greek capital letters, which, from the purity of the text and the quality of the papyrus (being first class, and that called sacred) I conclude to belong to the first century before Christ.

"2nd. The Ten Commandments written in Greek and Egyptian Demotic characters, in parallel columns, belonging also to the first century before Christ.

"3rd. The voyages of Hanno, King of Carthage. This MS. is more correct than any yet known, and bears evidence of being written about the same period as the foregoing, viz. the century before Christ,

"4th. The first page of a work by Aristæus, written in the first century after Christ.

"5th. A fragment containing a few lines of ethical writings from the Oracles of Zoroaster Magus, of the first century after Christ.

"6th. Fragments of Historical writings, author unknown, but very interesting from the fact that they contain Historical and Geographical information never yet published. Written about the second century after Christ.

"All these MSS. are upon Egyptian papyrus, and have had my most careful and attentive examination. Fac-similes, translation, and explanatory notes of the whole will, I hope, shortly be published. There are other rolls of papyri in the same collection which I have not yet had time to examine. When I have done so, I shall be glad to acquaint you with the result.—Meanwhile, I beg to subscribe myself, "Sir, yours very truly,

"C. SIMONIDES, PH.D.

"Liverpool, 9th Aug., 1860."\*

Two days after the discovery of the above MSS. I came upon seven Epistles of Hermippus, son of Eumenides of Berytus; of which the first four treat on the interpretation of certain symbolical sacred letters of the Egyptians; the sixth makes mention of sundry Kings of Egypt and Ethiopia; and the last deals with private affairs, concerning which I wrote as follows, on the 25th August, to the Editor of the Literary Gazette, and to the Liverpool Daily Post.

TO THE EDITOR OF THE "LITERARY GAZETTE."

"Sir,—Agreeably to my promise of the 9th inst. that I would acquaint you from time to time with the result of my still continued labour of examining the papyri contained in the Egyptian Museum of this town, I hasten to inform you of the most unexpected and agreeable discovery of six letters, written by Hermippus, son of Eumenides of Berytus, but hitherto, together with his many other writings, alluded to by Suidas, supposed to be utterly lost.

"The six letters in question are addressed to Horus, son of Hephæstion of Alexandria, in reply to sundry questions respecting ancient Egyptian hiero-

\* Vide also Liverpool Daily Times, August 16, 1860.

† Vide Vol. vi. No. 1,630, Aug. 28, 1860. ‡ Vide No. 114. Sept. 1, 1860.

§ This ancient discovery should be called Heliotypy, and not Photography, because the image of an o just is imprinted by the direct action of the san, and not by means of any photographic apparatus. And since, as it has recently been shown, an impression of an object may be taken by artificial light, it would be as well perhips to call this latter invention Photography obditinguish it from Heliotypy, which is altogether superior. For the light of the sun alone has the power of producing a perfect and life-like image of everything, and not that of the moon, or artifical light. Therefore it was rightly called Heliotypy its first inventor, the talented Panselonus, of Thessalonica, who was born

glyphics, and the Kings of Egypt and Ethiopia. They are of a contemporary date with Hermippus himself, who was born in the year 74, and died 162 years after Christ.

"I beg to remain, Sir, yours very truly,
"C. SIMONIDES, Ph. D.

"Liverpool, 25th August, 1860." ‡

On the 6th September, were discovered some remnants of the Ολειστικά of Androsthenes, son of Diodorus of Thassos, and this discovery, considering it of importance, 1 communicated to the Editor of the Liverpool Daily Post:

TO THE EDITOR OF THE "DAILY POST."

"Ancient Greek MSS.—Sir, The rolls of papyrus you saw in my possession, two days since, turn out, upon discovery, to be fragments of the 'Œkistica' of Androsthenes, son of Diodorus of Thassos. It is of the highest possible interest, as bringing to light places and peoples hitherto unknown, some in name even. The great source of regret in connexion with it is, that it is but fragmentary. Let us hope, however, that some equally fortuitous chance may some day enable us to light upon other portions in the yet undeveloped collection of papyri your good town has the honour to possess; thanks to our friend Mr. Mayer.

"It may interest your readers to know that Marcianus, in his 'Epitome of the Periplus of Menippus,' speaks of Androsthenes, son of Diodorus, as a geographical writer of some note; but thus far this is all we have known about him. A more intimate acquaintance is now, however, possible, and all literary men must rejoice thereat, but none more so than,

"Dear Sir, yours very truly,
"C. Simonides, Ph.D.

"Liverpool, 6th Sept., 1860."

On the 7th September, I found two other Epistles of Hermippus, concerning hieroglyphics and the Kings of Egypt. Of these, and the previously discovered Epistles of the same author, I shall treat at length and severally in the Preface. They will all be published speedily, not only in lithography, precisely as the original, but also with Heliotypics

in that city A.D. 441, and died in Mount Athos A.D. 521, and has left us in a book several chemical instructions, among which are directions concerning Heliotypy, also a valuable dissertation on Byzantine painting, for he was skilled in both arts. The Frenchman, Daguerre, appropriated the discovery of Panselenus respecting Heliotypy, having learnt it from the writings of Panselenus which he obtained when at Athos, a short time before the invention was revived by him and given out as his own; this I publicly proved, and for so doing was assailed with infinite abuse by the blind and treacherous tools and organs of French policy in Athens. That Daguerre did appropriate the invention, was shown by the Elpis of Athens, and other political journals of Greece, Morcover, the illustrious K. Geonomus mentions it, saying, "The MS. of Dionysius contains a dissertation on Heliotypy, as he names that species of portraiture, which has been reviewed in our time in France under the name of Daguerreotype, from the name of the so-called inventor Daguerre." Vide Yol. 4,

plates, to show the similarity of the writing, and in parallel columns of clear type, with notes for the more complete information of the reader.

In publishing, according to promise, the fragments of the New Testament, I may remark, first, that they were brought to England from Egyptian Thebes in 1856, by the Rev. Henry Stobart, whose name is universally known. These, together with others, the contents of which I arranged, came into the possession of the erudite Joseph Mayer, as both these gentlemen can testify, and as the public prints stated at the time. And besides these eight fragments, and that containing a portion of the 8th chapter of Genesis, one was discovered in the Collection of the Rev. Henry Stobart, together with an anonymous historical fragment.

Along with these, several other famous works of Grecian intellect were brought by the same gentleman from Egypt into England; among which is to be found the Funeral Panegyric by Hyperides, the winner of the oratorical prize, which he pronounced by command of the Athenian people over the tomb of Leosthenes, and those who heroically fell with him in the Samian war, and which was first edited by the Rev. Churchill Babington, Cambridge, 1858. The original, also on papyrus, is deposited in the British Museum, and was purchased for a large sum of money. Those who are curious in such matters may see all that relates to the Funeral Panegyric in the Editor's Preface and Introduction.

These, then, were discovered in the Collection of the accomplished Mr. Stobart, and all the rest in the Egyptian Collection of Mr. J. Sams, now in the possession of Mr. Mayer, among which it is hoped that others even more valuable may be found, for all the rolls discovered in the Egyptian coffins have not yet been unrolled. Both these gentlemen can witness that they were in the coffins, and that the rolls were not a little damaged in taking them out. Moreover, that they were not all obtained by them, but that some were previously purchased by other persons, and some they procured in Egypt. Thus, at least, unless my memory deceives me, the Rev. H. Stobart told me vivá voce, at Adam Holden's, the bookseller, on the 2nd May, 1860.

Thus much concerning the how, when, where, and in whose possession the papyri in question were discovered; and I may here add, that the burying of papyri and other written matter with the dead was a very common custom among the ancient Egyptians, and even the Greeks. A credible witness of this is Ptolemy the son of Hephæstion, who says, in his 5th book, "περὶ τῆς εἰς πολυμάθειαν καινῆς ἰστορίας," that Cercidas, the Legislator of the Arcadians, was buried, by his own direction, with the 1st and 2nd books of the Iliad. Dionysius Magnes also confirms Ptolemy in the following passage:

· · · " Καὶ ἐτελεύτα Χαρμῖνος ὁ ἐκ προγόνων Σταγειρίττης ἐν 'Αλεξανδρεία καὶ συνετάφη ταῖς τοῦ ' Αριστοτέλους ΠΟΛΙΤΕΙΑΙΣ, καθά γε αὐτὸς τοῖς αὐτοῦ ἐκέλευσε τέκνοις μικρὸν πρὸ τῆς τελευτῆς. Εἰώθασι γὰρ οἱ ἐκ γένους τοῖς Αἰτγύπτου Έλληνες τοῦ συνθάπτειν (τῷ Λἰγνπτιακῷ ἐπόμενοι ἔθει) τοῖς οἰκείοις νεκροῖς καὶ τοὺς ἀρίστους τῶν ποιητῶν ἢ τῶν συγγραφέων, καὶ κυρίως τὸ πρὸς τῆ κεφαλῆ τοῦ τεθνηκότος εὐρεθησόμενον σύγγαρμμα. Προτιματαιδ' ἀεὶ μαλλον τῶν ἄλλων τὸ τῆ χειρὶ τοῦ τελευτήσαντος ἰδία μεταγραφὲν, εἴ περ τοιοῦτόν τι εὐρεθήσεται. Οἱ δὲ τοῖς τοῦ Χριστοῦ ποίμνης ἱεροὶ ποιμένες τῆ Καινῆ οἶδα συνθάπτεσθαι Διαθήκη."

\* \* \* "And Charminus, a Stageirite by descent, died in Alexandria, and was buried with the

page 218, of his work on the Septuagiut. (1) The unjust appropriation of the Frenchman shall be more fully exposed when my treatise on Byzantine painting is published.

(1) V. page 64—66. "A Biographical Memoir of Constantine Simonides Ph. D., &c., &c," by C. Stewart, and "Interpretation of Painting," published at Athens, pp. 3, 4, and 40.

The Greek Dissertation of Panselenus on Heliotypy, which is unpublished, is as follows:

"THE HELIOTYPIA OF PANSELENUS."

" Η ΤΟΥ ΠΑΝΣΕΛΗΝΟΥ ΗΛΙΟΤΥΠΙΑ."

« ΕΝ πρώτοις λαβών χαλκόν δός τῷ ἀρμοδίῳ τεχνίτη, 'ἴνα θέση 'ἴν χωνευτηρίῳ καὶ σφαίραν ποιήση δίποδα τὴν δλην περίμετρον, ευκήν το ἴυδον, κασαττήμε χρισμίνην καὶ χρώματα φαιῷ Σαμοθράκης τῆς νήσον. Ἐκλτω δὶ ἡ σφαίρα καὶ θυρίδας δὸω ἀσμεγθόις καὶ ἀντιθίτως εκμίνας. 'Επὶ δὶ τοῦ κίντρου αὐτῆς τὸ σκοπίσι θὰς τὸ ἐξ ἀλου λευκοῦ τὸ μεγεθύνον τὰς μορφάς τούτου δὶ δακτύλους τὸ ἀξικηροσθεν τὸ χαλεαιιδίς καὶ διαφαλεί ἔσοπτρον ὁτανθεν δὶ δακτύλους τριξι τὴν ἡλεκτρικήν θὲς ϋλλον, τὴν χρυσῷ στιγματαμίνην καὶ ταυτης ἔμπροσθεν τὴν βατραχίτην ϋλλον. Κατσακεύασον δὶ πάντι ἀκριβῶς καὶ τε καθαρύ κιὰ τρίποδος, οἱ τὸ κίντρον διάστροφον καὶ κοίλον ποίησον. Ποίησον δὶ καὶ πέταλα χαλκοῦ ἰσομεγίθη τῷ κευῷ τῆς σφαίρας ὅτ ἀν βούλη, καὶ χρίσον ἀργύρῳ διὰ τοῦ ἀρμοδίου τεχνίτον, ἄπερ καὶ φύλαττε ἐν καθαρῷ κιβωτίψ. Ποίη-

σον δὶ καὶ δαλασσύβορον (α) περὶ σίτου ἀκμίην, ὡς προπρμήνευσά σε, καὶ ἀλμώνην (β) τῆς γῆς ἀνδοίσης, καὶ ἔχε ἐν κρυπτự καὶ τοῦ βωτός μακράν. Τῷδὶ καιρά τῆς ἐκτυκείως οἰου δήστος ἀντικεμένου λαβών ἐν τῶν πετάλων, καὶ ἀκημάζας κόνει ὁστῶν εκκαιμένων, στίλβωσον αὐτό ἐῖτα ὑηξίτιδι κόνει, καὶ ἰκθες αὐτό τῷ δαλασσόβοςῳ ὑστερων, καὶ ἀρές μεχρισοῦ ὀρόδχρουν γενήσεται. Μετά ἐὶ ταῦτα ἐπὶ τῆ ἀλμώνην, καὶ ἀρές στιγμάς τακτάς ἐδεα. Τούτου οἱ γενομένου δὲς τό πίταλον μπαιξύ τῆς βατραχίτιδυς καὶ ἡλεκτρικῆς ὑάλου, καὶ ἐλέισου ἔμα ταῖς δυρία καὶ σόκει τὸ ἐμκαμθησιόμενου ἐἰα τοῦ κολου ἐσδατροτ το ἄνωθυν πρῶτον, καὶ τοὶ ἐπιμήνους τοῦ κάτωθεν ὕστερον. Εἰτα ἐὲ ἀναίζου ἀμφοτίρας τὰς Δυρίδας, λαβὶ τὸ πέταλον, λὲς ἐξε ἐψησεν πεπυρακτωμένου ἐδραργύρου καὶ ἔξεις ἔκτινων τῷ πρωτοτόπος δριοιν.

It was taken from a manuscript preserved in the library of the Monastery of Dionysius, in Mount Athos, and inscribed,

" Χημικαὶ παραγγελίαι Παγκρατίου μοναχοῦ τοῦ ἐκ Πικρίδων τῆς Κωνσταντινουπόλεως. "Εγραφον τῷ ΑΔΒ σωτηρίῳ ἔτει, μηνὶ Φεβρουαρίῳ, ἐν τῷ ೬ερᾳ μονἢ τοῦ Διονυσίου. Μετεγραφε δὲ Καλλίνικος Βατοπαιδινός τῷ ΑΤΠΗ."

"Chemical Instructions of the Monk Pancratius, of Picridæ, in Constantinople, written in the year of Salvation, 1032, in the month of February, in the Holy Monastery of Dionysius."

That written in the vernacular has been already published three times.

[(α) 'Ισοδύναμον, ΐσως, τῷ 'Ιωδίφ. (β) 'Ισοδύναμον, ἵσως, τῷ Βρωμίφ.]

'Politiæ' (IIOAITEIAI) of Aristotle, in accordance with his own orders to his children shortly before his death. For the Greeks of the race of Egypt followed the Egyptian custom to bury with their dead relatives the best of the poets or historians, and we shall generally find the work laid by the head of the dead person. Some work that the deceased has transcribed with his own hand is always preferred, if such can be found. And the holy shepherds of the flock of Christ are, I know, buried with the New Testament."

And that many of the illustrious dead of ancient times were found with books at their heads, Ptolemy the son of Hephæstion, again testifies, relating that, "after the death of Demetrius Scepsius, the book of Tellis was found lying by his head, and they say that the 'Divers' of Alcman was found at the head of Titonychus of Chalcis, and the 'Scorners of Justice' of Eupolis at that of Ephialtes; the 'Bedfellows' of Cratinus with Alexander King of Macedon, and the 'Works and Days' of Hesiod at the head of Seleucus Nicator. Cercidas the Legislator of the Arcadians, ordered the 1st and 2nd books of the Iliad to be buried with him. Pompey the Great never went into battle without previously reading the 1st book of the Iliad, endeavouring to emulate Agamemnon. The Roman Cicero had his head cut off while being carried in a litter, reading the 'Medea' of Euripides."

· · '' °Οτι τελευτήσαντος Δημητρίου τοῦ Σκηψίου, τὸ βιβλίον Τέλλιδος πρὸς τῆ κεφαλῆ αὐτοῦ εὐρέθη, τὰς δὲ Κολυμβώσας ᾿ Αλκμάνους πρὸς τῆ κεφαλῆ Τιτωνύχουτοῦ Χαλκιδέως φασὰν εὐρεθῆναι τὰς δὲ 'Τβριστοδίκας Εὐπόλιδος
πρὸς τῆ Ἐφιάλτου τοὺς δὲ Εὐνίδας Κρατίνου, πρὸςτῆ ᾿ Αλεξάνδρου τοῦ βασιλέως Μακεδόνων τὰ δ' ἔργα καὶ τὰς ἡμέρας Ἡσιόδου. πρὸς τῆ τοῦ Σελεύκου τοῦ Νικάτορος κεφαλῆ·
ὁ μέν τοι νομοθέτης ᾿ Αρκάδων Κερκίδας, συνταφῆναι αὐτῷ
τὸ πρῶτον καὶ τὸ δεύτερον τῆς Ἡλίαδος ἐκελευσεν. ὁ δὲ Πομπήῖος ὁ μάγνος, οὐδ' εἰς πόλεμον προήει ἡ πρὶν ἂν τὸ πρῶτον
τῆς Ἡλιάδος ἀναγνώσειε. ζηλωτὴς ἂν ᾿ Αγαμέμνωνος. 'Ο δὲ
Ῥωμαῖος Κικέρων, Μήδειαν Εὐριπίδου ἀναγινώσκων, ἐν
τῷ φορείφ φερόμενος, ἀποτμηθείη τὴν κεφαλήν.'' · · ·

This custom, which to some appears absurd and ridiculous, prevailed not only among the Egyptians and Greeks, but other nations of antiquity, especially Asiatic, concerning which much might be said.

It is nothing new to hear that the priests have the Holy Gospel buried with them, as Dionysius relates, for the custom prevails to some extent even in our own days. I myself saw a priest, a Greek named Hierotheus, who died in the Island of Cyprus, 1852, buried with a copy of the Gospel. Athanasius the Metropolitan of Smyrna, who died in 1851, was also buried in this manner; and moreover, Anthimus, Patriarch of Constantinople, and Anthimus of Naxos, Metropolitan of Smyrna, and Macarius, Metropolitan of Ephesus, who all died in Smyrna, were buried with Gospels, as I was assured by an eye-witness, Joseph, a Minister of the Metropolitan Church in Smyrna, Σκευοφύλαξ.\* and now of the Orthodox Greek Church in Liverpool. The custom is canonical, and therefore it needs no confirmation that the patriarchs and chief priests are buried with the New Testament; the priests are sometimes buried with other books of prayer, in case there should not be at hand a Testament valueless from age; for they always use old copies.

"In the Island of Corfu," says the most venerable and learned royal priest of the Greek community in Manchester, Basilius Morus, of Corfu, "they are accustomed after the body has been stripped by three priests, and sponged with pure oil, according to custom, to clothe it in its garments and entire priestly apparel, as all the rest of the Orthodox Churches are wont to do. And after the funeral procession is over, they take the body into the tomb, and strip it of the priestly apparel, taking away at the same time the Gospel lying on the breast, and instead of it they twist round the finger of the deceased a strip of paper, containing the following prayer:

" ΤΟ πλήρωμα τοῦ Νόμου καὶ τῶν Προφητῶν, αὐτὸς ὑπάρχων Χριστὲ ὁ Θεὸς ἡμῶν, ὁ πληρώσας πασαν τὴν πατρικὴν οἰκονομίαν, πλήρωσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, πάντοτε, νῦν, καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. ᾿Αμήν."

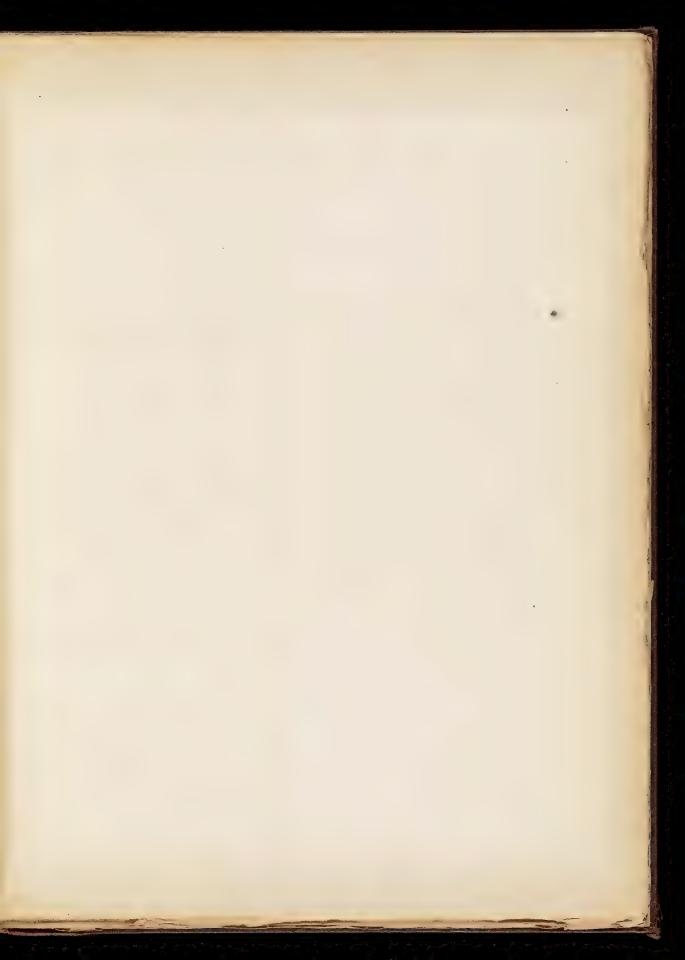
"O Christ our God, who art thyself the fulfilment of the law and the prophets, who didst fulfil all thy father's dispensation, fill our hearts with joy and gladness, at all times, now, and for ever, and for evermore. Amen."

This prayer, which occurs at the end of the Liturgy of St. Chrysostom, as the concluding service, embraces and confirms the whole incarnate dispensation. The inhabitants of Corfu therefore are justified in so doing, for it is the confession of the right doctrines of the faith of every worshipper of the Eastern Church.

The above-mentioned royal priest wrote this most devout prayer twice with his own hand, and twisted it round the fingers of Georgius Tryphon and John Chorgidopulos, priests in Corfu, after their death, as

<sup>\*</sup> Skevophylax (keeper), the name in the Greek Church for the person who has charge of all the gold and silver vessels, &c., belonging to the Church. This is an ecclesiastical office, and ranks among the first five orders of the Church.

The ecclesisatical orders of the Eastern Church are divided into nine pentades, and each pentad contains five different orders, which is the reason why they are so called. (Concerning these orders, vide G.Codinus Couropalates.)



"H MENCYTTPA OH LIONYCIOY MA
THHTOCHHTPOTTONITOY AIBY
HC LE LE LATTIPA OH GYCT LOI
OY POLIOY ANTETPA OH LE CH
ANEZ AND PEIDIT WIF CAH

Vide p. 11

OCTORATATTER EYATODEPORY AAPIWILTW CH MINIMAP TAPOMATOA **ETTICKOTTOC** SITA ANTINE "Wel'eTelline"

PWTOPPA GONTHI XCIPINIKOAX NHCENERACTPACHACTOTT OXEYCT WIEDN'KAIIT NATIWIT WI PRATIOXE & LA DECRYTEPEL EACPECATO EXTRE MOCY OYENOCTENTALIAKONEN TELEIM TELEIM NUNTHAFO KAIEZE AOPH EZEPPAYENEY OLOTOYOANTI K NT A M AT & O EULOTOCOE CYNAPCEITO とのかるとのとまた

ANHAMITYKYETEL DAIOCAEUKNILIUNIE **TACTWEAIHMATHA** MATHAIOCMENOIEPOC TO KATAYTON FPAYA TEH METATHNAN EYAFEKAIAWCINMAT TTICKOTTOCMETAPPA WANATIOHCITWAY TOYTHATPI

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he told me himself on the 4th (16th) Nov. 1860, when I went from Liverpool to Manchester to see him, for he was seriously ill at the time.

I myself, like many others, have seen my celebrated uncle Benedict, a little before his death, writing his confession of faith with his own hand on paper, which he placed in his bosom, and was buried with it by his own order. And when an excavation took place in the deserted monastery of the Amalphines on Mount Athos, the tomb of a high priest was dug up, in which was found the Creed of the Orthodox Eastern Church, engraved on box-wood, which had previously been rubbed with a mixture of wax, mastich, sandarach, and bitumen, to prevent decay from the damp.

This high priest was the Metropolitan of Serrhæ, and being calumniously charged with impiety, resigned his spiritual rule, and voluntarily came to Athos, in the 12th century, where he died at the age of 80, as the following Epitaph shows:

\* † Εὐσέβιος ὁ τῶν Σεβρῶν μητροπολίτης καὶ τὸ τῶν εὐσεβῶν ἀγλάϊσμα καὶ τεῖχος γεννηθεὶς ἐν Σμύρνη πόλει μουσοτρόφω τῷ χιλιοστῷ καὶ ἐννενηκοστῷ τρίτω, ἐτελεύτησεν ἐν τῷ ἱερῷ ὅρει τούτω ὀγδοήκοντα ἐτῶν πλήρης γενόμενος, καὶ ἐν τῷ τῶν ᾿Αμαλφινῶν καλύπτεται γῷ ἄμα τῷ ὀρθοδόξω αὐτοῦ ὁμολογία. ἣν χειρὶ ἰδίᾳ ὁ μακάριος γράψας, ᾿Λκακίω παρέδωκε τῷ θείῳ ἡγουμένω.

,ΑΡΟΓ΄ μηνὸς Σεπτεμβρίου Ε΄. Ἰνδικτιῶνος ἐνδεκάτη. "

"Eusebius, Metropolitan of Serrhae,
The glory and defence of the pious:
Born in Smyrna, the city nurtured by the Muses,
In the year 1093;
Died in this holy mountain,
Being full 80 years of age,

And is buried in the ground of the Amalphines, With his orthodox confession,

Which the blessed deceased wrote with his own hand, And gave to Acacius, under Divine guidance.

1173, Sept 5,

Eleventh of Indiction."

I could adduce many more instances, ancient as well as modern, of this custom, which I omit, as the foregoing are sufficient to confirm what I say, and pass on to a few remarks concerning St. Matthew and his Gospel.

" ΜΑΤΘΑΙΟΣ 'Αλφαίου, ὁ καὶ Λευτς καλούμενος, ἐγεννήθη ἐν Γεννησαρὲτ πόλει τῆς Γαλιλαίας τῷ ΚΔ΄ πρὸ τῆς τοῦ

Χριστοῦ γεννήσεως έτει. Ὁ δὲ Κύριος ἡμῶν τῷ ΕΦΗ΄ τῆς ἀπὸ κόσμου κτίσεως, καὶ οὐχὶ τῷ ,ΕΦΥ΄, καθὰ Γεώργιος ὁ Σύγκελλος καὶ οἱ τούτου ἀκόλουθοί φασι. Τὸν τελώνην δὲ μετερχόμενος καὶ πάντα καταλιπών, ώς τῆς σωτηρίου φωνης τοῦ Κυρίου ήκουσεν, ηκολούθησεν αὐτῷ ὧν ἐτῶν πεντήκοντα καὶ ένὸς, καὶ τῷ Ἰησοῦ δοχὴν ἐποιήσατο μεγάλην εν τῆ οἰκία αὐτοῦ, καθά γε ὁ αὐτός φησι Ματθαῖος καὶ Μάρκος καὶ Λουκᾶς. Μετὰ δὲ τὴν τοῦ Κυρίου εἰς οὐρανοὺς ἀνάληψιν οὖτος πρῶτος τὸ Εὐαγγέλιον διὰ χειρὸς Νικολάου 'Αντιοχέως ένδς των έπτα Διακόνων Έλληνίδι φωνή συγγραψάμενος, τοις έν Παλαιστίνη πιστοις Ιουδαίοις τε καὶ «Ελλησι διέδωκε. Διέδωκε δ' αὐτὸ τῷ πεντεκαιδεκάτῳ ἔτει της ἐνδόξου τοῦ Θεοῦ ἡμῶν ἀναλήψεως. Τοῦτο δὲ Βαρθολομαῖος ὁ ᾿Απόστολος ἐξεβραΐσας μικρὸν ὕστερον, τοῖς ἐντῆ 'Ινδική 'Ιουδαίοις ἐκήρυξε. Διέφθειρε δὲ τοῦτο νοθεύσας ἐν πολλοῖς μέρεσιν 'Αζαρίας Ματθαθίου 'Εβιωναΐος ὁ δείλαιος, καὶ Ἐβιωναίοις (μετὰ τὴν τῶν ᾿Αποστόλων ἐν Κυρίω τελευτὴν) διέδωκε πρώτοις, φάσκων εἶναι τὸ τοῦ Ματθαίου αὐτόγραφον εἶτα δὲ Γαδαρηνοῖς, καὶ Ναζωραίοις, καὶ ἄλλοις, ῷ καὶ χρῶνται πάντες οὖτοι ἄχρις ἡμέρας."

" ΜΑΤΘΑΙΟΣ οὖν Πάρθους τε καὶ Μήδους λαχών εὐαγγελίσαι, καὶ τούτους εὐαγγελισάμενος, πυρὶ τελειοῦται τῷ ἔκτη καὶ δεκάτη τοῦ Νοεμβρίου μηνός ἐκτον καὶ ἐκατοστὸν ἄγων τῆς ἡλικίας ἔτος."

"Matthew the son of Alphæus, also called Levi, was born at Gennesaret, in Galilee, twenty-four years before the birth of our Lord Jesus Christ, and Jesus was born A.M. 5508, and not A.M. 5506 as Georgius Syncellus and his followers assert. He followed the calling of a publican, but left all when he heard the voice of the Lord calling to salvation, and followed him, being then 51 years of age, and gave a great entertainment to Jesus in his house, as he himself relates [ix. 9] and Mark [ii, 13, 14] and Luke [v. 28, 29] After the Ascension of our Lord, he was the first who wrote the Gospel, by the hand of the deacon Nicolaus of Antioch, in the Greek tongue, and distributed it among the believing Jews and Greeks of Palestine. The Apostle Bartholomew turned it into Hebrew a short time afterwards, and proclaimed it to the Jews in India. The wretched Ebionite Azariah, the son of Mathathias, corrupted it by falsifying it in several passages; and, after the death of the apostles, published it to the Ebionites, saying that it was in the handwriting of Matthew himself, and afterwards to the Gadarenes, the Nazarenes, and others, who use it to this day.

"Matthew was appointed by lot to preach the Gospel to the Parthians and Medes, and having done so was burnt to death on the 16th of November, in the 106th year of his age."

Thus says Dionysius of Magnesia, who discharged the office of Metropolitan of Libya in the 8th century after Christ. He wrote many beautiful works, a very few of which were preserved in MS. in Mount Athos, and among which is to be found a synoptical life of the twelve apostles, (from which I have copied the above notice of Matthew,) written in a clear hand, as may be seen in the plate opposite.

-Œcumenius says, respecting Matthew:

"Matthew the Evangelist wrote and published the Gospel in Hebrew. He died in Hiera, a city of Parthia, and was buried there."

The same Œcumenius elsewhere mentions the Gospel of St. Matthew in the same words.

"Bartholomew, the Apostle to the Indians, preached the Gospel of the Lord to the blessed who were called, and gave them the Gospel according to St. Matthew. He died in Albanum, a city of Greater Indian Armenia."

Sophronius writes concerning Matthew:-

"Matthew, also called Levi, one of the Publicans, first drew up in Judæa, by the agency of the believers among the circumcised, the Gospel of Christ in the Hebrew language and character, it being unknown who translated it after him into Greek. The Hebrew version is in the library of Cæsarea, which was established with great diligence by Pamphilus the martyr. Free access to a copy of this was permitted me by the Nazarenes of Neoria, in Syria, who use this version, from which it may certainly be believed that in this the Evangelist, whether speaking in his own person or in that of our Lord and Saviour Jesus Christ, employs the testimonies of the ancient Scriptures, and does not follow the authority of the seventy interpreters, but that of the Hebrew text, whence these two sayings, 'Out of Egypt have I called my Son,' and 'He shall be called a Nazarene.""

Thus much Sophronius; moreover, the life of the apostle which is read in the Church on the day of his commemoration, says:

- " Σώζεις Ίησοῦ καὶ τελώνας σοὶ χάρις.
- " Οὖτω βοᾶ Ματθαῖος ἐκ πυρὸς μέσου.
- " 'Ακάματον Ματθαίον πῦρ δεκάτη κτάνεν ἔκτη.
- "Jesus, Thou savest even publicans, thanks be to Thee.
- "Thus cries Matthew from the midst of the fire.
- "Fire slew the indefatigable Matthew on the 16th day of the month.
- "He, sitting at the receipt of customs, heard the voice of the Lord, saying unto him, 'Follow me;' and immediately arose and followed him. And having given him a great entertainment, was numbered

among the apostles. And having received the power of the Holy Ghost, and become learned in the things of God, wrote the Gospel which bears his name, and sent it to the Jews. And after he had taught the Parthians, and established a church, and performed many miracles, he was burnt to death by the unbelievers

"While each of the disciples was going about preaching to the part of the world assigned to him by lot, this Matthew went up into a mountain, and remained there in the open air with a single garment. And after the lapse of some time, God made man out of the dust of the earth, and appeared to him on the mountain, as a child, and stretching out his right hand, delivered to him a staff, saying, 'Come down from the hill, and pass over to Myrmene, and plant it at the threshold of the temple there. And it shall be rooted and raised aloft by my right hand, and become a fruitful tree, and the sweetness of honey shall come down from its top, and a spring of water shall be given forth from its root, and when the savageminded men of the city have washed therein, and partaken of the sweetness, they shall be delighted in their senses and leave off transgressing.'

"Then Matthew, reverently receiving the gift from the hand of the Lord, quitted the mountain, and proceeded to the work before him. Then the king's consort Fulviana, together with her son and his bride, meeting the apostle, and being overcome by evil spirits, assailed him with harsh words and tumult, saying, 'Who compelled thee to come to our people, and who gave thee that staff for our destruction?' But he, rebuking the impure spirits with a mild voice, cured the disorderly, and drew them to follow him quietly. And Plato, the bishop at the time, hearing of the presence of the apostle, came out to meet him with all the clergy; and when they had both entered the city, the apostle, as he had undertaken when commanded, fixed the staff in the ground in the sight of all, and gave praise to Him who had appeared as a child. Then the dry wood took root, and immediately bore branches and ripening fruit, which distilled the flavour of honey, and a spring flowing from its root, so that those present were amazed at the strange spectacle. And when the multitude of the citizens ran to witness the unaccountable sight, they partook of the sweetness of the tree, and readily renounced their former savageness.

"And when the occurrence was made known to the king, and he had witnessed the health of his consort, and had somewhat improved in spirit, he was again inflamed by an evil demon to make of the apostle a sacrifice by fire, because not even his wife was altogether severed from her benefactor. But the Saviour again appeared to the apostle by night, saying, 'Although the king deviseth mischief against thee, do not thou, O Matthew, be afraid, having me with thee.'

"This vision the votary of God communicated to the bishop, and continued to return thanks. And four men were sent to seize him by order of the ruler, but their eyes were surrounded by a mist; and they returned and told what had happened to him who sent them, adding, when they heard his voice addressing them, 'We cannot see or seize him.' Upon this the king, in a furious rage, sent ten others, saying, 'If any one approaches to hinder you, despatch him with the sword.' When then the emissaries were about to draw nigh, Jesus appeared as a beautiful child. And they could not bear to look on the rays of light, and casting off the arms with which they were girt, hurried and told the king what had befallen. Then the ruler, kindled into a boiling rage by the inventor of evil, set out to despatch the apostle with his own hand. And when he came near, he went about seeking some one to lead him by the hand, and ceased not earnestly imploring the apostle, saying, ' Forgive me my rashness, and dispel the darkness from my eyes.' The apostle then, being affected, made the sign of the cross on his eyes, and caused him to see distinctly. And the king, taking the hand of the apostle, led him straightway to the palace. But it did not escape the apostle that he meditated in his heart a return to evil ways, and publishing his designs, instigated this man of no understanding to murder. Immediately he gave orders to his soldiers to seize the apostle, and nail his hands and feet to the ground, and then to pile chips and straw over him, wetted with dolphin oil, and to sprinkle the pile above him with bitumen and pitch, and to stimulate the flame with vine twigs. Straightway the assassins seized upon the apostle, and led him to the place prepared as a sacrificial altar, fastened him to the ground, and kindled the wood. Then the roaring furnace received a fall of dew, and did not burn the body of the holy man at all. This struck the beholders, being unbelievers, with consternation, and they cried out in praise of the God of the apostle, so that the king was disturbed by the noise, and inquired what was the rumour. And when he heard what had taken place, he said, 'I will demonstrate the piety of the man even more manifestly, if this is true.' Then collecting a quantity of hot coals from the baths, and bundles of dry sticks, he set his golden gods above the furnace containing the apostle, and placed other statues around it, and sprinkled dry wood on the coals, and called on his gods for help. And while the apostle prayed underneath, an extraordinary

miracle was exhibited. For the fire, bending over to the statues outside, reduced them to ashes like dry wood, and pursued the flying tyrant. But he, returning to the furnace, and finding the apostle praying, strove to escape the peril of the fire. And Matthew, offering up his prayers in the midst of the furnace, drew the flames towards himself like lightnings, and saying, 'Lord, I place my soul in Thy hands,' saved the king from danger. Then the king bade a royal litter to be brought, and the remains untouched by fire to be placed in it, and borne to the palace on the shoulders of his grandees.

"But inasmuch as he had acquired a faith not perfect, but still halting, the king commanded an iron coffer to be made, which being done, he secured within it the sacred remains of the apostle, and addressed his senate as follows: 'The God made known to us by this man, if he shall again preserve him untouched out of the depths of the sea, as from the fire, is a mighty God, and superior to the elements. Wherefore we ought to leave our own gods, that could not save themselves from the fire, and worship him without hesitation.' With these words, he commanded the iron chest to be cast into the sea. And when this was over, the evangelist appeared to the bishop by night, saying, 'Go unto the east of the palace, and thou shalt find my remains, together with the coffer, brought thither by the Divine power. Then the bishop, arriving with chosen followers at the place indicated, beheld the coffin as though it had been brought in a boat, and triumphantly praised the Lord, who had preserved it from fire and water. Then the king, casting away all his unbelief, implored forgiveness and purification by water. And the bishop, seeing this eagerness, and first pronouncing the customary words and the exorcisms against the destroyer, ordered him to enter the water, wherein, while touching his head, he heard a voice proceeding from above, 'Name him not Fulvianus, but Matthew.' Then the king, being regenerated in the name of the apostle, after a purification of seven days, voluntarily broke up all the idols belonging to him, and took great care of the coffin, and persuaded all those under him to draw near unto the light. And the apostle appeared to the bishop in a waking vision, and commanded that the king himself should be ordained a priest, and his son a deacon, saying, 'After the expiration of three years thou shalt depart unto rest in Christ, and thy successor shall be Matthew the king, who was regenerated in my name.' And in process of time Plato departed unto the Lord, and left the throne to the king as priest, and he again to his son, according to the direction of the apostle."

Thus runs the life of this apostle, as read once a

year in the Churches of the Orthodox Greeks, viz., on the 16th of November, O.S.\*

From all this it may be educed that the Evangelist Matthew was born twenty-four years before Christ, and followed Jesus when 51 years old, and that he wrote and published his Gospel in the 72nd year of his age, i.e. A.D. 48; and after preaching the Gospel of Christ to the Parthians and Medes, and baptizing many of them in the name of the consubstantial and indivisible Trinity, he resigned his spirit to God on the 16th of November, A. D. 82, having lived in all 106 years. He died at Hierapolis, in Parthia, and was buried there in the time when his persecutor Fulvianus reigned over it, who afterwards (subsequently to the apostle's death) received the faith in Christ with all his relatives, and was surnamed Matthew, and succeeded Plato as Bishop of Parthia, on his departure from this life. The next thing to be considered is the date of the publication of the holy Gospel according to St. Matthew, and the language in which it was written, for there are several different and opposite accounts given of these matters.

It has already been stated that Nicolaus the Deacon wrote the Gospel according to St. Matthew, of which the five fragments under consideration form a portion. This Nicolaus was a proselyte of Antioch, and moreover, one of the seven deacons appointed after the Ascension of our Lord to the ministration of the faithful, and who afterwards became fellow-travellers of the apostles, as is mentioned in the Acts of the Apostles, ch. 6, v. 1—7. And he wrote it under the dictation of the evangelist, in the 15th year after our Saviour's glorious Ascension, that is, in the second year of the 206th Olympiad, or to speak more perspicuously, A.D. 48; when Asiaticus and Poplicola were consuls at Rome.

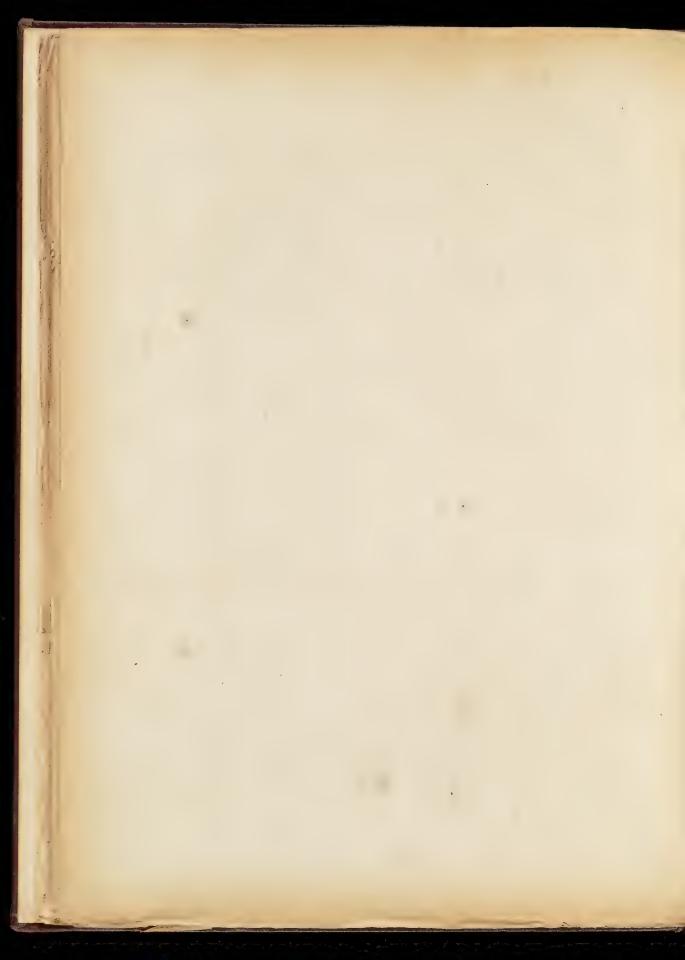
But whether another Gospel was written before this year no one can prove; for there is a dispute among theologians as to the date of the publication of St. Matthew's Gospel. Some distinguished men among them think that it was first published in the year 37: others again, including Tillemont, Owen, and Tomline, say that it was in 38. Irenæus conjectures that it took place in 60, others in 63; and some, critically weighing the conjecture, estimate it as having been written A. D. 42. But all these opinions, based as they are upon suppositions, appear to me to have little authority, more especially as they are all upset by the incontestable note of the writer, Nicolaus the Deacon, by which, on the other hand, the opinion of those who coincide with his writing is confirmed. For there are some who say the same as that which Nicolaus, the seventh of the holy Deacons, proclaims in his note. Thus, in addition to his authentic testimony, there is the following irrefragable evidence, which was discovered, engraved on a stone, in the ruins of Thyatira, in the year 1851.

" ΜΑΤΘΑΙΟΣ δὲ ὁ ᾿Απόστολος ᾿Αλφαίου ἢν καὶ Ἡεβέκκας παίς ὁ δὲ 'Αλφαίος, τοῦ 'Εζεκίου, τοῦ 'Αβραίου, τοῦ Σεδεκίου, τοῦ Ἐνδεμίου, τοῦ Ἐλισσαίου, τοῦ ᾿Ανανίου, τοῦ Νεεμίου, τοῦ Ἰακώβου, τοῦ Ἰωνάθα, τοῦ Ἱερεμίου, τοῦ Σαμουήλου, τοῦ Χαβρίου, τοῦ Ἰούδα, τοῦ Σαβατταίου, τοῦ Ήσαΐου, τοῦ Βασσαίου, τοῦ ᾿Αβινεέμου, τοῦ Μωϋσέως, τοῦ Ζαβουλώνος τοῦ Μανασσή, τοῦ Φανουήλου, τοῦ Σίμωνος, τοῦ Ἰωσήππου, τοῦ Ἰησοῦ, τοῦ ᾿Αβιήτου. Τὸ δὲ γενέθλιον τοῦ ᾿Αποστόλου ἔδαφος ἡ Γεννησαρὲτ τῆς Γαλιλαίας βεβαιούται εἶναι. Ἐτέχθη δὲ τῷ Δ΄ ἔτει τῆς ΡΠΗ΄ 'Ολυμπιάδος [ = 24 π. Χ. ], καὶ τῷ Ἰησοῦ ἡκολούθησε τῷ δευτέρῳ ἔτει τῆς ΣΑ΄ 'Ολυμπιάδος, ὧν ἐτῶν ἐνὸς καὶ πεντήκοντα ὁ δὲ Ἰησοῦς τὸ εἰκοστὸν ὄγδοον διέτρεχεν έτος. <sup>3</sup>Ηρχε δὲ τότε Τιβέριος ὁ Αὐτοκράτωρ, τρίτον καὶ δέκατον έτος βασιλεύων. Εγραψε δὲ πρῶτος οὖτος τῶν άλλων Εὐαγγελιστῶν τὸ κατ' αὐτὸν Εὐαγγέλιον φωνή Ελληνίδι τῷ Β' ἔτει τῆς Σς' 'Ολυμπιάδος [= 48 μ. Χ.] διὰ τοῦ ἀκολούθου αύτοῦ Νικολάου τοῦ 'Αντιοχέως, καὶ 'Ιουδαίοις καὶ "Ελλησι τοῖς ἐν Παλαιστίνη διέδωκε κοινὴ γὰρ ην τότε ή Ελληνική. Έξεβράϊσε δὲ τοῦτο Βαρθολομαῖος ύστερον, καὶ τοῖς ἐν τῆ Ἰνδικῆ Ἰουδαίοις ἐκήρυξεν ἐγίγνωσκον γάρ έκεινοι την Ελληνικήν οὐδαμώς. \*Εστι δὲ αὐτὸ τοῦτο, ὁ διαφθείραντες Ἐβιωναῖοι καὶ Ναζαρηνοὶ ἔχουσιν. 'Ο δὲ πρῶτος τοῦτο διαφθείρας, 'Αζαρίας ἐστὶν ό Έβιωναΐος, δν καὶ ὑπερβαλλόντως Ἐβιωναΐοι σέβουσι. Ματθαίος δὲ μετὰ τὴν τοῦ ἐν Παλαιστίνη κατ' αὐτὸν εὐαγγελίου διάδοσιν εἰς τὴν Παρθικὴν μετέβη τὰ πλήθη εὐαγγελίζων καὶ ἐντεῦθεν εἰς τὴν Μηδικὴν ἐχώρει γῆν, ἔνθα πολλούς τῷ θείῳ βαπτίσματι ἀνακαινίσας, καὶ ἐκκλησίαν συστησάμενος, ἐπανῆλθεν εἰς Ἱεράπολιν τῆς Παρθίας, καὶ μετὰ παρρησίας αὖθις τὸ Εὐαγγελιον κηρύξας, τελευτά πυρί, ἐπὶ τῷ πρώτῳ ἔτει τῆς ΣΙΕ΄ 'Ολυμπιάδος [=83 μ. Χ.], έξ καὶ έκατὸν γενόμενος έτῶν. "

"The Apostle Matthew was the son of Alphæus and Rebecca, and Alphæus was the son of Hezekiah, who was the son of Abræas, who was the son of Zedekiah, who was the son of Endemius, who was the son of Ananias, who was the son of Nehemiah, who was the son of Jacob,

# \*\* HAISWPX JARIOYTHCROXTEIPSEKKAHOXCTPESYTEBYIEPXIXNXTPXOXI

MXTOXICXCOX 0159/28XXXIOHNKPSCKKXCTICXXXXXOTOCZENOTOYXRPXIOTOCXE XYNEYXFENITO TOXIXYTACYXITENONORHICATUINTE RETEITICCY OXTAXI KENEYOCNEICHMHAKHNEOPCI FURRION OCTIOPED RATTICM AT REMINISCH XXPIXCETHOE BUXISOKY TER\*MOTICE BUXIOGROYOM ATOXIONEMENT THONEN OTICENTINDIKHIOYXX19CEKTRZENETTRUKONTAPEKENOITHEMTKHUKKMEEFILEAY NEYTEP DECITION OF THE CX ON THE BELLENENS WITHOUTS OF THE POLICY OF THE PROPERTY OF THE PROPE NA TOYENDEMIN TOYENCOME TOYXUXUY TOYNEMIN TOYIXWEDY TOYINX OXTICPEMIN TOYEN MIXICITALIXEN ONE YATEN ON ORNECTH TO POTATOMER BETWIND TO MENT ON ONE ON THE REPORT OF THE PART OF TH NYTOYAKONO YOUXY TOYNIKOKSYATXAHIXEKKIAKYOCKENAHO TOICENIXXCTINI HPXEXEDETTREPIOOXYTOKPATOP PTOK DEKRETOCRECEVELEPX YEARTRUTCY TONOW MCH TYPARY TO THE PART TO THE YOU SHIP TO THE SHIP TO SHIP TO SHIP TO AN EXTENSION TO THE NH HAYTOYXXPUTTO TO TO THE PARTY TO THE CART TO SHOP TO THE CART TO SHOP TO THE CARTY DEARE KOINHITAPHNOTE HEMHNIKHIE JERPAULDE TOVTO RESPONSE OFTEPONS GPETTHX/NEW STOCKET IN LEGITED THE CONTINUE ON THE CHONGE THE CONTINUE ON THE CONTINUE OF THE CONTINUE ON THE CONTINUE OF THE EKKACIANSCHEMEN BEINH NOENeICIEPARN HOBIACKMETA INPPHOXIX TOIC EZKEKATONIENOMENSETN TOEYALTENAKHPYZXCTENEYTXIPPIEMITIPDITIETEITICCIE/ONYMIXADOC TO TOY TO DELXO OF PANECERION WORLD WAS PHUDEN OF DIE TON TO TO MAY OF PACE



who was the son of Jonathan, who was the son of Jeremiah, who was the son of Samuel, who was the son of Chabrias, who was the son of Judah, who was the son of Sabattaiah, who was the son of Isaiah, who was the son of Bassaiah, who was the son of Abinoam, who was the son of Moses, who was the son of Zebulon, who was the son of Manasseh, who was the son of Phanuel, who was the son of Simon, who was the son of Joseph, who was the son of Jesus, who was the son of Abietes. The birthplace of Matthew is proved to have been Gennesareth, of Galilee, and he was born in the 4th year of the 188th Olympiad, i.e. A.C. 24, and followed Jesus in the 2nd year of 201st Olympiad, being 51 years old, when Jesus was in his 28th year. The Emperor Tiberius was then in the 13th year of his reign. He wrote his own Gospel, being the first of the Evangelists who did so, in the Greek language, in the second year of the 206th Olympiad, i.e. A.D. 48, by the hand of his follower, Nicolaus of Antioch, and distributed it among the Jews and Greeks in Palestine; for at that time Greek was the common language. Bartholomew afterwards turned it into Hebrew, and preached it ' to the Jews in India, who had no acquaintance with Greek. This is the same which the Ebionites and Nazarenes corrupted and still use. The first who corrupted it was Azariah the Ebionite, whom the Ebionites extravagantly revere. Matthew, after the publication of his Gospel in Palestine, went over into Parthia, preaching the Gospel to the multitudes, and thence departed into the country of the Medes, whence, after renewing many with the baptism of God, and establishing a Church, he returned to Hierapolis in Parthia, and having again boldly proclaimed the A Gospel, perished by fire, in the first year of the 215th Olympiad, A. D. 83, being 106 years of age."

Such is the account of Matthew and his Gospel on the stone relic, the length of which is four cubits, and the breadth one and a-half. It is engraved on both sides in capital letters, and contains the ecclesiastical history of four centuries, the registrar having commenced from the birth of Christ. It is inscribed as follows:

# " ΗΛΙΟΔΩΡΟΥ ΑΠΟΛΛΩΝΙΟΥ ΤΗΣ ΕΝ ΘΥΑΤΕΙΡΟΙΟ ΕΚΚΛΗΟΙΑΟ ΠΡΕΟΒΥΤΕΡΟΥ ΙΕΡΑΙ ΑΝΑΓΡΑΦΑΙ"

"The sacred registers of Heliodorus, the son of Apollonius, presbyter of the Church in Thyatira."

\* Here the E preceles the I, the unit goes before the ten, whence probably he mistake of the transcribers arose. But this transposition of the letters matters nothing in Greek. For the arithmetical chanacters of the Greeks never change their value according to their position, as the Arabic numerals do. The units are always units, the tens, tens; and the hundreds, hundreds; oven though the units precede the hundreds. So that if any one wished to donote

This highly valuable relic, together with other remains of ecclesiastical history, hitherto entirely unedited, will shortly be published in lithographic fac-simile.

This irrefragable testimony of Heliodorus, the presbyter, proves what the note of the Deacon Nicolaus confirms, that the holy Gospel according to St. Matthew was published A.D. 48. Those who assert that it was in the eighth year after the Ascension, viz., A.D. 41, were deceived, by misunderstanding an arithmetical character of the copyists. For in some copies of the Gospel in question the number 15 is written thus, H. This arithmetical monogram was taken for H, which is equivalent to 8, instead of the two letters  $\overline{\mathbb{R}}=15$ , the I, as every one knows, meaning ten among the Greeks, and the E five.

On the other hand, those who say that it was published in the 13th year after the Ascension of the Lord, i.e. A.D. 46, took this sign to be I and  $\Gamma$  instead of I and E.

Those who maintain that it was written in the 9th year after the Ascension, that is, in the 42nd after the birth of the Saviour, mistook the sign  $\epsilon$  for a  $\Theta$  instead of the letters  $\epsilon$ i.\*

Later transcribers, by variously interpreting the arithmetical signs, which are for the most part written in a variety of ways, and according to the style most in favour with the copyists, have fallen into a very great error, where, to avoid confusion, they have given the date of publication not in arithmetical figures, but in written words, as follows:

### Α.′

" Τὸ κατὰ Ματθαΐον ἱερὸν Εὐαγγέλιον τουτὶ Κωνστάντιος, ὁ τῆς τῶν Ἐφεσίων ἐκκλησίας ἱεροδιάκονος ἔγραψε τῷ 5ΣΙΓ΄ [=6,213, ἤτοι τῷ  $705~\mu$ . X.]. Ἐξεδόθη δὲ ὑπὸ τοῦ αὐτοῦ Ματθαίου μετὰ χρόνους **ΟΚΤϢ** τῆς τοῦ Κυρίου ἡμῶν ᾿Αναλήψεως. "

I.—"This holy Gospel according to St. Matthew, Constantius, holy Deacon of the Church of the Ephesians, wrote in the year 6213, i.e. A.D. 705, and it was published by Matthew himself eight years after the Ascension of our Lord." †

### B.′

" Τὸ θεῖον καὶ ἱερὸν κατὰ Ματθαῖον Εὐαγγέλιον ἐξεδόθη μὲν ὑπ' αὐτοῦ ἐν Ἱερουσαλύμοις ΤωΙ ΤΡΙΟΚΑΙΔΕΚΑ-ΤωΙ ἔτει μετὰ τὴν 'Ανάληψιν τοῦ Κυρίου ἡμῶν Ἰησοῦ Χρι-

the present year, 1861, in Greek [A $\Omega\Xi A'$  there is no grammatical rule to prevent him from writing  $\omega q a \xi$  or  $\omega a \xi q$ .

† This copy of the Gospel, containing also the rest of the New Testament, is preserved in the Monastery of Xenophon, in Mount Athos.

στοῦ. Μετέγραψε δὲ τοῦτο Κύριλλος ὁ πρεσβύτερος τῆς ἐκκλησίας Σμυρναίων τῷ , STΙ΄ [=6,310, ἤγουν τῷ 802] ἐκ τοῦ δεκάτου ἀπογράφου τοῦ καλλιγράφου Θεοφίλου, τοῦ καὶ ὕστερον μητροπολίτου Τραϊανουπόλεως ἀναδειχθέντος, καὶ τῆ τῶν Σμυρναίων ἱερῷ μητροπόλει ἀνέθηκεν ὑπὲρ τῆς ἑαυτοῦ καὶ τῆς τῶν τέκνων σωτηρίας."

II.—The divine and holy Gospel according to St. Matthew was published by him in Jerusalem in the 13th year after the Ascension of our Lord Jesus Christ. Cyrillus, Priest of the Church of the Smyrnæans, transcribed it in the year 6310, i.e. A.D. 802, from the 10th copy of Theophilus, the calligrapher, afterwards appointed Metropolitan of Trajanopolis, and dedicated it to the sacred Metropolis of the Smyrnæans, for his own and his children's salvation.\*

### Γ.1

"Τὸ κατὰ Ματθαῖον θεῖον καὶ ἱερὸν Εὐαγγελιον τοῦτο Ἑβραϊστὶ τὸ πρῶτον, ὧς τινές φασιν, ἐξεδόθη ἐν τῷ €ΝΝΑΤΝΙ ἔτει μετὰ τὴν εἰς οὐρανοὺς τοῦ Κυρίου ἡμῶν μετάβασιν ὡς δὲ οἰ πολλοὶ εἰρήκασιν, ἐν οῖς καὶ Ἡλιόδωρος ὁ πρεσβύτερος, καὶ Εὐστάθιος ὁ ᾿Αντιοχεὺς, καὶ Θεόδωρος ὁ Διάκονος, καὶ Διονύσιος ὁ Λιβύης, τῷ ΠΕΝΤΕΚΑΙΔΕΚΑΤΝΙ Ἑλληνιστὶ γραφὲν, ἐξεδόθη. Τὸ δὲ ἀντίγραφον τοῦτο ᾿Αντώνιος ἐποιήσατο ὁ Ἱεροσολυμήτης ἐν τῷ ἔτει STΚΗ'[= 6,328, ἤτοι τῷ 820], τὸ τοῦ μητροπολίτου Μύρων ᾿Ανθεμίου ἀπόγραφον μεταγράψας, τὸ καὶ ἐν τῷ μητροπόλει ᾿Αντιοχέων σωζόμενον, χρυσοῦς γράμμασι γεγραμμένον."

III.—This divine and holy Gospel according to St. Matthew was first published, as some say, in Hebrew, in the 9th year after our Lord's departure to heaven. And as many have declared, including Heliodorus the Priest, Eustathius of Antioch, Theodorus the Deacon, and Dionysius of Libya, it was published in Greek in the 15th year. Antonius of Jerusalem made this copy in the year 6328, i.e. A.D. 820, having transcribed the copy of Anthemius, Metropolitan of Myra, which is written in gold letters, and preserved in the Metropolis of the Antiochians.†

### ^-

" Τὸ θεῖον καὶ ἱερὸν κατὰ Ματθαῖον Εὐαγγέλιον, τὸ καὶ Ἑλληνιστὶ ἐκδοθὲν τῷ Θ΄ ἔτει μετὰ τὴν ᾿Ανάληψιν τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ἔγραψα ἐγὰ ὁ ταπεινὸς Θεόδουλος ὁ Σαμοθρὰξ τῷ , SΣΙ΄ [=6,210,

\* This is preserved in the Monastery of Batopædion, in Mount Athos.

τουτέστι τῷ 720],καὶ τἢ μητροπόλει Σαμοθράκης ἀνέθηκα ὑπὲρ τῆς ἐμῆς ψυχικῆς σωτηρίας."

IV.—"The divine and holy Gospel according to St. Matthew, which was published in Greek in the 9th year after the Ascension of our Lord God and Saviour Jesus Christ, I, the humble Theodulus, the Samothracian, wrote in the year 6210, i.e. A.D. 702, and dedicated to the Metropolis of Samothrace on behalf of my soul's salvation.‡

And the four different chronologies of the publication of the Gospel according to St. Matthew, above noticed, may also be found in other copies of this saint, preserved in Mount Athos and elsewhere in Greece, set down in arithmetical letters, some clear and others obscure.

The critics of the present day, deceived by these and similar passages, have set forth their own ideas just as each thought fit. But I have seen very ancient copies of this Gospel with the inscription of the date of publication extremely clear. The first of these is one on papyrus, preserved in the Monastery of Mount Sinai, in which is written:

"ΕΡΜΟΔΩΡΟΣ μαθητὴς Ἰησοῦ Χριστοῦ τοῦ Κυρίου καὶ Θεοῦ ἡμῶν ἸΑνθεμίφ, καὶ Πολυκάρπφ, καὶ ἸΑνδρονίκφ καὶ καὶ ἸΑπολλωνίφ πρεσβυτέροις τῆς Ἐκκλησίας τοῦ Θεοῦ τῆς ἐν Κνίδφ, καὶ πᾶσι τοῦς ἀγίοις τοῦς ἐν τῆ Κνιδικῆ Χερσονήσφ χαίρειν."

" Οἱ τοῦ Κυρίου ᾿Απόστολοι καὶ μαθηταὶ πάντες ἴσμεν, ώς τὸ κατὰ Ματθαΐον Εὐαγγέλιον τῷ ΔΕΚΑΤωι ΠΕΜΠΤ $^{n}$ ἔτει τῆς τοῦ Θεοῦ ἡμῶν Ἰησοῦ Χριστοῦ ἀναλήψεως Ἑλλάδι έγράφη τὸ πρῶτον φωνῆ διὰ Νικολάου Διακόνου τοῦ ἀκολούθου Ματθαίου, δ μικρὸν ὕστερον Βαρθολομαΐος ὁ ᾿Απόστολος ἐν Ἱερουσαλημ ἐξεβραΐσας, τοῖς ἐν τῆ Ἰνδικῆ Ἰουδαίοις ἐκήρυξε. Μετέγραψα δὲ κἆγὼ αὐτὸς τὸ Ἑλληνικὸν έπτάκις πρὸ τῆς τοῦ ᾿Αποστόλου τελευτῆς, καὶ τοσαυτάκις μετά την τελευτην έκείνου, καὶ τοῖς κατά την 'Ασίαν καὶ Έλλάδα πιστοῖς διέδωκα τῆ ἐπιταγῆ τῶν ᾿Αποστόλων. "Ηδη δὲ πέμπτον καὶ ἐξηκοστὸν ἀριθμοθντες μετὰ τὴν 'Ανάληψιν ἔτος,πέμπτον δὲ καὶ δέκατον μετὰ τὴν τελευτὴν τοῦ Εὐαγγελιστοῦ Ματθαίου, οὐκ ἄκνησα (πρὸς ἀποφυγὴν τοῦ μεταξὺ ὑμῶν ἀναφυέντος σκανδάλου) γράψαι καὶ πάλιν αὐτὸ, καὶ ἀποστείλαι ὑμίν διὰ Νηρέως τοῦ ἐν Κυρίφ συνεργοῦ μου. "

" Παρακαλῶ οὖν ὑμῶς, ἀδελφοὶ, καὶ πάντας τοὺς ἐν Κυρίψ ἀγίους, ἴνα ἐμμένηται ἐν οἷς ἀπαρχῆς ἐδιδάχθητε, διρακακούς.

<sup>†</sup> This I saw in the Monastery of St. Dionysius, in Mount Athos.

<sup>‡</sup> This is preserved in the Monastery of Cossiphœnissa, in Macedonia, and like the three above mentioned, contains the remaining books of the New Testament, respecting which much might be said.

χοστασίας καὶ σκάνδαλα φεύγοντες: ἐν γὰρ καὶ μόνον ἐστὶ τὸ κατὰ Ματθαίον Εὐαγγέλιον, τὸ καὶ Ἑλληνιστὶ πρώτως ἐκδοθέν. Δι' ὁ μὴ πλανᾶσθαι Ἐβιωναίοις καὶ Ναζωραίοις πιστεύοντες. Ο δὲ Θεὸς τῆς ἀγάπης καὶ τῆς εἰρήνης Κύριος ἡμῶν Ἰησοῦς Χριστὸς ἔσται μεθ' ὑμῶν. ἸΑμήν."

"Hermodorus, a disciple of Jesus Christ our Lord and God, to Anthemius and Polycarp, and Andronicus and Apollonius, presbyters of the Church of God in Cnidus, and to all the holy men in the

Cnidian Chersonese, greeting.

"We, apostles and disciples of the Lord, all know that the Gospel according to St. Matthew was first written in Greek, in the 15th year after our Lord's Ascension, by the Deacon Nicolaus, the follower of Matthew, which, shortly afterwards, the Apostle Bartholomew translated into Hebrew, and preached to the Jews in India. I also copied the Greek version seven times before the death of the apostle, and as many afterwards, and I distributed it among the faithful in Asia and Greece, by the command of the apostles. And now, counting 75 years since the Ascension, and 15 since the death of the Evangelist Matthew, I do not besitate, for the avoidance of the scandal growing up among you, to write it again, and send it unto you by Nereus, my fellow worker in the Lord Jesus.

"I exhort you, therefore, brethren and all the holy in the Lord, to abide in what ye were taught from the beginning, avoiding dissensions and scandals. For there is one Gospel, and one only according to Matthew, which was first published in Greek. Wherefore be not deceived, trusting to the Ebionites and Nazarenes, and the God of love and peace, our Lord Jesus Christ, shall be with you. Amen."

The second is that in the Monastery of Sabbas, in Palestine, written in the second century after Christ, in which is found the following note:

" Τὸ κατὰ Ματθαΐον Εὐαγγέλιον, τὸ καὶ τῷ ΔΕΚΑΤωΙ Εαι μετὰ τὴν 'Ανάληψιν τοῦ Κυρίου ἔτει 'Ελληνιστὶ ἐκδοθὲν, ὡς ὁ πολὺς κρατεῖ λόγος, ἀπογράψας τῷ ΕΨΖ΄ [=5,707, ἤτοι τῷ 199], Ἰνδικτιῶνος Ζ΄ Στάχυς ὁ τῆς ἐν 'Αλεξανδρεία ἐκκλησίας Διάκονος ἐκ τοῦ ἐνδεκάτου ἀπογράφου ΕΡ-ΜΟΔωΡΟΥ ἐνὸς τῶν ἐβδομήκοντα μαθητῶν τοῦ Ἰησοῦ Χριστοῦ, τοῦ Κυρίου ἡμῶν, τῷ ἐν 'Αλεξανδρεία ἱερῷ διδασκαλείῳ ἀνατίθησιν."

"Stachys, Deacon of the Church of Alexandria, having copied in the year 5707, i.e. A.D. 199, 7th of Indiction, the Gospel according to St. Matthew, (which, as there is ample proof, was published in

Greek in the 15th year after the Ascension of the Lord,) from the eleventh copy of Hermodorus, one of the seventy disciples of our Lord Jesus Christ, offers it to the sacred school in Alexandria."

The third is one in the Monastery of St. Dionysius, in Mount Athos, in which is written:

" Τὴν μεταγραφὴν τοῦ κατὰ Ματθαῖον ἱεροῦ Εὐαγγελίου τοῦ δε, τοῦ καὶ Ἑλληνιστὶ ἐν Ἱερουσαλὴμ ἐκδοθέντος τῷ ΙΕ΄ μετὰ τὴν ᾿Ανάληψιν τοῦ Κυρίου, Νεκτάριος ἐποιήσατο τῷ ¸ΕΨΜΓ΄ [=5,743, ἤτοι τῷ 255], Ἰνδικτιῶνος ΙΓ΄ καὶ τῆ ἐν Μύροις ἐκκλησί ἐδωρήσατο."

"Nectarius made, in the year 5743, i.e. A.D. 255, 13th of Indiction, this copy of the holy Gospel according to St. Matthew, which was published in Greek, at Jerusalem, in the 15th year after the Ascension of our Lord, and presented it to the Church in Myra."

The fourth is that of the Emperor Theodosius the younger, which is preserved to this day in the Monastery of St. Sabbas, in Palestine, and which contains the following note at the end:

" Θεοδόσιος ἐν Χριστῷ τῷ Θεῷ πιστὸς βασιλεὺς, καὶ αὐτοκράτωρ 'Ρωμαίων τὸ τοῦ Ματθαίου ἱερὸν Εὐαγγέλιον ἐκδοθὲν 'Ελληνιστὶ τῷ ΔΕΚΑΤωΙ ΠΕΜΠΤωΙ ἔτει τῆς τοῦ Κυρίου ἡμῶν 'Αναλήψεως, μετέγραψα τῷ τρισκαιδεκάτῳ τῆς βασιλείας μου ἔτει, [τῷ 421], 'Ινδικτιῶνος Δ΄."

"I, Theodosius, faithful King to Christ the God, and Autocrat of the Romans, copied in the 13th year of my reign, 4th of Indiction, A.D. 421, the holy Gospel of Matthew, which was published in Greek in the 15th year after the Ascension of our Lord."

The fifth copy is that of the Patriarch Menas, preserved in the Monastery of Pantocrator, in Mount Athos, and contains these words:

" Τὸ ἱερὸν τοῦ Ματθαίου Εὐαγγέλιον ἐκδοθὲν πρώτως Ἑλληνιστὶ, ὡς ὁ πολὺς κρατεῖ λόγος, ἐν τῷ ΔΕΚΑΤωΙ ΠΕΜΠΤωΙ ἔτει τῆς ᾿Αναλήψεως τοῦ Κυρίου Μηνᾶς ἐλέῳ Θεοῦ ᾿Αρχιεπίσκοπος νέας ὙΡώμης καὶ Οἰκουμενικὸς Πατριάρχης ἀπογράψας τῷ ͵ϚΜΖ΄ [=6,507 ἤγουν τῷ 539], Ἰνδικτιῶνος Β΄ τῷ Ἰουστινιανῷ ἐν Χριστῷ τῷ Θεῷ πιστῷ Βασιλεῖ, καὶ Αὐτοκράτορι ὙΡωμαίων δίδωσι δῶρον ἄμα ταῖς αὐτοῦ πατρικαῖς εὐλογίαις."

"The holy Gospel of Matthew, first published in Greek, as abundant evidence tends to show, in the 15th year after the Ascension of our Lord, Menas, by the mercy of God, Archbishop of new Rome, and Œcumenical patriarch, copied in the year 6047, i.e. A.D. 539, 2nd of Indiction, and, together with his

father's eulogies, presented to Justinian, faithful King to Christ the God, and Autocrat of the Romans.

The sixth is that in the Monastery of St. Dionysius, in Mount Athos, wherein the following words occur:

" Εὐαγγέλιον κατὰ Ματθαίον. Ἐγράφη καὶ ἀντεβλήθη èν στίχοις ,ΒΦΙΔ΄, [=2,514], κεφαλαίοις TNH΄. [=358]. Έξεδόθη δὲ μετὰ χρόνους ΙΕ΄ τῆς τοῦ Χριστοῦ τοῦ Θεοῦ ήμῶν 'Αναλήψεως.'

"The Gospel according to Matthew was written, and the copies divided into 2514 lines and 358 heads, and was published 15 years after the Ascension of Christ our God."

And at the end of the whole Testament (for it contains the entire New Testament) are written these

Ή γραφή της Καινής Διαθήκης ταύτης πάσα Χρηστοφάνους Μητροπολίτου 'Ρόδου τυγχάνει' ἔγραψε δὲ αὐτὴν τῷ ὀκτωκαιδεκάτῳ ἔτει τῆς ἀρχιερωσύνης αὑτοῦ, τουτέστι τῷ ,ςτΜ΄ [=6,340, ἤτοι τῷ 832], τῆ δεκάτη τῆς 'Ινδίκτου."

"The writing of this New Testament is entirely by Chrestophanes, Metropolitan of Rhodes, who wrote it in the 18th year of his office, that is, 6340, or A.D. 832, 10th of Indiction."

And on the title of the book are found these

	H TETPAC WIDE TWN MAGHTWN TOY AOFOY	
TOINYN O AIYWN MH KAO OKNH TOY ΠΙΝΕΊΝ	CTIXOI EIC TOVC A' EVAFFE AICTAC	ΨΥΧΗΝ ΚΑΡΔΙΑΝ ΚΑΙ ΠΟΤΙΖΕΊΝ ΤΑС ΦΡΈΝΑΟ
	EKXH TO PEYMA TWN AIEIPPYTWN AOFWN	

\* At the end of the Gospel according to St. Mark, are these words:

" Εὐαγγέλιον κατά Μάρκον. Έγράφη καὶ ἀντιβλήθη ὀμοίως ἐν στίχοις αφτ, καφαλαίους σμ. 'Εξιδόθη δέ μετά χρόνους ΙΗ' τῆς Χρατσό' Αναλήνιος,' «The Gospel according to St. Mark was written, and the copies divided similarly into 1506 lines and 240 heads, and was published 18 years after the

Ascension of Christ,"

† " Εὐαγγίλιον κατά Λουκᾶν. 'Εγράφη καὶ ἀντεβλήθη ὀμοίως ἐν στίχοις βχοζ', κεφαλαίοις τμβ'. 'Εξεδίθη δὲ μετά χρόνους ΚΒ΄ τῆς τοῦ Χριστοῦ 'Ανα-

"The Gospel according to St. Luke was written, and the copies divided similarly into 2677 lines and 342 heads, and was published 22 years after the Ascension of Christ."

This note is found at the end of the Gospel according to St. Luke.

**CEΛΑCΦΟΡΟΙC ΛΑΜΨΕCΙ ΤΟΥ ΠΑΡΑΚΛΗΤΟΥ** ΤΟΝ ΝΟΥΝ ΕΛΑΜΦΘΕΙΟ W ΜΑΤΘΑΙΕ ΘΕΟΠΤΑ ΤΗΝ ΤΟΥ ΛΟΓΟΥ CAPKWCIN ΑΦΡΑCΤWΙ ΤΡΟΠWI ΚΑΤΗΓΓΕΙΛΑС ΑΡΙCTA ΤΗΙ ΧΘΟΝΙ ΠΑCHI

VION METPOY TON MAPKON H OEIA XAPIC ΤΙΘΗCΙΝ ΑΛΛΗΝ ΑΡΑΓΕCTΑΤΗΝ ΠΕΤΡΑΝ ΚΡΙΠΙΔΟΌ ΚΑΙ ΟΦΡΑΓΙΔΟΌ ΤΗΟ ΕΚΚΛΗΟΙΑΟ ΕΥΑΓΓΕΛΙΟΤΗΝ ΔΕΥΤΕΡΟΝ ΘΕΗΓΟΡΟΝ ΕΞ ΟΥ ΜΥΗΘΕΙΌ Των ΘΕΟΠΝΕΥΌΤων ΛΟΓών ΕΡΓΟΝ ΙΗCOV CKEΠΕΤΑΙ ΤΟ ΒΙΒΛΙΟΝ ΥΙΟΝ ΘΕΟΥ ΤΟΝ ΧΡΙCΤΟΝ ΕΚ ΠΡΟΟΙΜΙώΝ ΛΑΜΠΡώς ΔΙΔΑΚΚώΝ ΚΑΙ ΚΟΦώς ΑΝΑΓΡΑΦώΝ\*

ΣΤΙΧΟΙ ΕΙΣ ΤΟ ΕΥΑΓΓΕΛΙΟΝ ΛΟΥΚΑ.

ΟΥΚ ΗΡΚΕCΑΝ ΠΟΝΟΙ ΟΥΔΕ ΠΑΥΛΟΥ ΚΟΠΟΙ ΓΗς ΚΑΙ ΘΑΛΑΚΟΗς ΚΑΙ ΜΕΧΡΙ ΤΡΙΤΟΥ ΠΟΛΟΥ KAI NYN CE AOYKAC CYN KONOIC HAAIN TPROEI+ BPONTHE TON YION TIE BPOTWN MH GAYMACEI AIEI FAP OYTOC WC EN APXHI TON AOFON Τωι ΠΑΤΡΙ ΔΕΙΚΝΗ ΚΑΙ ΠΡΙΝ ΟΥΟΙωΜΕΝωΙ ΓΙΑΛΙΝ ΤΟΝ ΑΥΤΟΝ ΓΗΓΕΝΗ ΠΕΦΥΚΟΤΑ ΤΡΑΝΟΙ ΘΕΟΥΡΓΟΝ ΚΑΙ ΠΑΘΗΤΟΝ CAPKIKONT

The first of all those who relate that Matthew wrote his Gospel in Hebrew is Papias, who held the office of Bishop at Hierapolis, near Laodicea, who was born A.D. 72, at Damascus, \$\square\$ and died the death of a martyr at Pergamus, A.D. 167, about the same time that Polycarp, of Smyrna, his dearest friend, underwent martyrdom by fire and sword, as Heliodorus, Elder of the Church of Thyatira, has handed down to us in graven characters, in the "Sacred Records," which he wrote, as before mentioned, and with him Dionysius, Metropolitan of Libya, and others, including the compiler of the Alexandrian Chronicle, who erroneously says that Papias was martyred in 133, instead of 167. Vide page 480.

Papias, in Eusebius, speaks thus concerning St. Matthew:

. . , " ΜΑΤΘΑΙΟΣ μεν οὖν Έβατδι διαλέκτω τὰ λό-

† That at the end of St. John is as follows:

<sup>(1)</sup> Εὐαγγίλιον κατά Ίωάννην. 'Έγράφη καὶ ἀντεβλήθη ὁμοίως ἐν στί-χοις βαί, ετφαλαίοις σλ.3', 'Εξειδύθη δὲ μετά χρόνους ΔΒ' τῆς Χριστοῦ τοῦ θεοῦ ἡμῶν 'Αναλήψως."

"The Gospel according to St. John was written, and the copies divided similarly into 2210 lines and 232 l.cads, and was published 32 years after the Ascension of Christ our God."

§ The biographical details concerning Papias and the other Fathers of the Church, herein mentioned, are extracted from the "Sacred Records" of Heliodorus, the elder, and from the Florilegium of similarly named poets and historians, by Dionysius, Bishop of Libya, both of which are as yet unfortunately unpublished. But as they are of great value, they shall be published για συνεγράψατο ήρμήνευσε δ' αὐτὰ ὡς ἦν δυνατὸν ἔκαστος."....

"Now Matthew wrote his history in the Hebrew dialect, and each interpreted it as he could." Book 3, ch. 39, s. 17.

Next to him is Irenæus, son of Athenogenes, a Cyrenæan by birth, and Bishop of Lyons. He was born in 134, and was a scholar of Papias, and going into Gaul, underwent martyrdom in 292, after performing his sacred functions about four years; and he, like his instructor Papias, says of Matthew:

... " 'Ο μέν δη ΜΑΤΘΑΙΟΣ εν τοις Έβραίοις τη ίδία αὐτων διαλέκτω καὶ γραφή εξήνεγκεν Εὐαγγελίου, τοῦ Πέτρου καὶ τοῦ Παύλου εν Ῥωμη εὐαγγελιζομένων καὶ θεμελιούντων τὴν Ἐκκλησίαν." . . . .

"Matthew published the Gospel among the Hebrews in their own dialect and writing, while Peter and Paul, in Rome, were preaching the Gospel and founding the Church." Vide Euseb. Eccl. Hist. Book 5, ch. 8, s. 2.

The third is Origen, son of Leonidas, who was born at Alexandria in the year 185, and who died at Tyre, or, as others say, at Cæsarea, in the year 254, and who says as follows:

... " Ως ἐν παραδόσει ἔμαθον περὶ τῶν τεσσάρων Εὐαγγελίων, ὰ καὶ μόνα ἀναντίρρητά ἐστιν ἐν τῆ ὑπὸ τὸν οὐρανὸν ἐκκλησία τοῦ Θεοῦ, ὅτι πρῶτον μὲν γέγραπται τὸ κατὰ τόν ποτε τελώνην, ὕστερον δὲ ᾿Απόστολον Ἰησοῦ Χριστοῦ ΜΑΤΘΑΙΟΝ, ἐκδεδωκότα αὐτὸ τοῖς ὑπὸ Ἰουδαϊσμοῦ πιστεύσασι, γράμμασιν Ἑβραϊκοῖς συντεταγμένον."

"As I learnt by tradition, concerning the four Gospels, which alone are incontrovertible in the Church of God under heaven, the first was written by Matthew, once a publican, afterwards the Apostle of Jesus Christ, who published it to the faithful under the Jewish religion, written in *Hebrew letters*." Euseb. Eccl. Hist. Book 6, ch. 25, s. 4.

The fourth is Eusebius, the son of Pamphilus. He was born in 270, at Cæsarea, in Palestine, of which he was appointed Bishop in 314, and died in 340; and in making mention of Pantænus, the philosopher, he says, concerning Matthew and his Gospel:

... "Τοσαύτην οὖν φασὶν αὐτὸν [τὸν Πάνταινον] ἐκθυμωτάτη διαθέσει προθυμίαν περὶ τὸν θεῖον λόγον ἐνδείξασθαι, ὡς καὶ κήρυκα τοῦ κατὰ Χριστὸν Εὐαγγελίου τοῖς ἀπ' ἀνατολῆς ἔθνεσιν ἀναδειχθῆναι, μέχρι καὶ τῆς Ἰνδὧν στειλάμενον γῆς. ἦσαν γὰρ, ἦσαν εἰσέτι τότε πλείους εὐαγγελισταὶ τοῦ λόγου, ἔνθεον ζῆλον ἀποστολικοῦ μιμήμα-

τος συνεισφέρειν ἐπ' αὐξήσει καὶ οἰκοδομῆ τοῦ θείου λόγου προμηθούμενοι ὧν εἶς γενόμενος καὶ ὁ Πάνταινος καὶ εἰς 'Ινδοὺς ἐλθεῖν λέγεται, ἔνθα λόγος εὑρεῖν αὐτὸν προφθάσαν τὴν αὐτοῦ παρουσίαν τὸ κατὰ ΜΑΤΘΑΙΟΝ Εὐαγγέλιον παρά τισιν αὐτόθι τὸν Χριστὸν ἐπεγνωκόσιν, οῖς ΒΑΡΘΟ-ΛΟΜΑΙΟΝ τῶν 'Αποστόλων ἔνα κηρῦξαι, αὐτοῖς τε Ἑβραίων γράμμασι τὴν τοῦ ΜΑΤΘΑΙΟΥ καταλεῦψαι γραφὴν, ἢν καὶ σώζεσθαι εἰς τὸν δηλούμενον." . . . .

"They say that he (Pantænus) manifested such readiness, with an ardent disposition concerning the Word of God, that he was appointed the herald of the Gospel of Christ to the nations of the East, and reached as far as the country of the Indians. For there were still several evangelists of the Word, desirous to contribute an enthusiastic zeal of imitating the apostles towards the increase and building up of the Word of God. Among these was Pantænus, who went to the Indians, where it is said he found his presence anticipated by the Gospel of Matthew among some of them who acknowledged Christ, to whom Bartholomew, one of the apostles, had preached, and left the Gospel of Matthew in Hebrew, which was preserved until this time. Eccl. Hist. Book 5, ch. 10, s. 2.

Thus says Eusebius, and with him and his predecessors, and Gregory the theologian, Hieronymus, Sophronius, and others, concerning whom there is no inducement to say much, seeing that they all draw from the same dry spring, that of Papias, who as he recorded hearsay only, and not written traditions, has no authority among us. For he has written many things in a mythical style, which Eusebius rejects and terms exceedingly paltry, judging from the man's own words. (Vide Eccl. His. Book 4, ch. 39, s. 11-14.) Irenæus says nothing favourable of him, nor confirms him, save as far as his teacher Papias. For he is responsible, according to Eusebius, both to Irenæus and the other Fathers of the Church after him, not only for this opinion, but also for the exceedingly foolish doctrine of the millennial bodily reign of Christ on the earth, after the resurrection of the dead. Again, what Origen says concerning the Gospel according to Matthew he has noted from tradition, but he no where affirms that he has seen it any where written in Hebrew characters, although he lived a long time in the country where it was written, and at the very time when Christianity was flourishing, and the Gospel of Christ was distributed with great zeal. Eusebius's narrative, concerning Pantænus the philosopher, is mere hearsay, which, if it bears any relation to the truth, means the Hebrew translation made by Bartholomew from the Greek original, as has been previously remarked. The same may be said of the Hebrew copy preserved in the library of Pamphylus the martyr, in Palestine, which, according to the testimony of Sophronius, was fitted up with great care. I am chiefly inclined to think that, if anything of the kind really existed, it was the work of Azariah the Ebionite, which Sophronius, being unacquainted with Hebrew, could not discern. That this Gospel was first published in Greek, the eight fragments of the New Testament, unexpectedly discovered in our day, are sufficient proof, written as they were in the life-time of the saints, in Greek characters, and also the indisputable testimony of the writer, Nicolaus the Deacon, who says, "The writing is by the hand of Nicolaus the Deacon, according to the dictation of Matthew the Apostle of Jesus Christ. It was done in the 15th year after the Ascension of our Lord, and was distributed among the faithful Jews and Greeks in Palestine."

Matthew, therefore, dictated the Gospel to Nicolaus in Greek and not in Hebrew. And how is this manifest? First, because the writer Nicolaus was not a Jew but a proselyte of Antioch, and his Greek appellation is a proof among other things. And Matthew was a publican, and knew Greek from his childhood, and especially after the descent of the Holy Ghost upon the apostles on the day of Pentecost. Secondly, because it was given to Jews and Greeks, and for this reason it was necessary that this Gospel should be written in Greek, like the other three posterior to it in date. For the contrary opinion there is no sound argument, for the Greeks did not understand Hebrew, while on the other hand the Hebrews understood Greek even better than their own tongue, seeing that Greek was the most common language in those days, while the Hebrew had been corrupted many years before the coming of Christ, and had then ceased to be the spoken language of the Hebrews, as Heliodorus testifies. For the Greek language prevailed in Asia from the Macedonians, and was habitually used in Palestine, and fluently written by the learned of the Hebrews and others. This was the language that Jesus spoke, as is proved by the New Testament, and the holy apostles who so wrote. The most learned of the Hebrews, and especially those of the sacred order, learnt also the ancient Hebrew. But this, as Theodoret, the son of Cyrus, remarks, was only taught and not natural, written and not spoken, as among us the Latin, the Coptic, and other dead languages. This opinion, which most of the modern learned men embrace in its integrity, and strive to demonstrate by many proofs, viz., that Matthew wrote in Greek, and that the Hebrew version of Matthew, mentioned by Hieronymus and Epiphanius, and

which the Ebionites, the Nazarenes and others highly esteemed, was not Matthew's, but a translation from the Greek, falsified in many places, and differing from the holy original, is confirmed by Heliodorus, Elder of the Church at Thyatira, who flourished in the fourth century, and wrote as follows:

\* \* And he (Matthew) wrote his Gospel before the other Evangelists, in Greek, in the 2nd year of the 206th Olympiad, A.D. 48, by means of his follower, Nicolaus of Antioch, and distributed it among the Jews and Greeks in Palestine, for the Greek language was then common. Bartholomew afterwards translated it into Hebrew, and preached it to the Jews in India. This is that which the Ebionites and Nazarenes corrupted and still hold. The first who corrupted it was Azariah the Ebionite, whom the Ebionites exceedingly revere. (Vide supra pp. 14, 15.) Dionysius, the Metropolitan of Libya, speaks to the same effect, and his testimony may be read at page 10. Hermodorus, one of the seventy Apostles of our Lord, still further confirms this opinion in his letter to the elders of the Church of Cnidus, in which he alludes to the falsification in the translation by the Ebionites, through which great scandal arose in the Church at Cnidus. The reader is requested attentively to peruse this at pages 16, 17.

But in addition to the important testimonies of these men, and those of the copyists already set forth, there is another testimony of the first person after the apostles who wrote a "Memoir of Ecclesiastical Acts, in five books." This was recently discovered in Mr. Mayer's Egyptian Museum, written on a fragment of papyrus, and is as follows:

- ... " 'Ε[π]εὶ δὲ ΜΑΤΘΑΙΟΣ ἐμπνεύσει θεία τὸ κατ' αὐτὸν ἔγραψεν Εὐαγγέλιον τῆ κοινῆ τῶν Ἑλλήνων φωνῆ χρ[η]σάμενος διὰ Νικολάου Διακόνου, καὶ ἐν πάση τῆ Παλαιστίνη διεδόθη δι[ὰ] τῶν πρώτως πιστευσάντων, Ἰουδαίων τε καὶ Ἑλλήνων, τὸν Χριστὸν Τίὸν Θεοῦ εἶναι, Πάρθο[υς] καὶ Μήδους ἔλαχεν αὐτῷ ὁ κλῆρος εὐαγγελίσαι Καὶ δὴ θεὶς τὰ γόνατα ηὐλόγησε τὸν Κύριον, καὶ σὺν αὐτῷ οἱ λο[ι]ποὶ τῶν ᾿Αποστόλων".
- \* \* "And when Matthew, by Divine inspiration, had written his Gospel, using the common language of the Greeks, by means of Nicolaus the Deacon, and it had been distributed in all Palestine among those of the Jews and Greeks who first believed that Christ was the Son of God, the lot fell upon him to preach the Gospel to the Parthians and Medes, and he knelt down and gave thanks unto the Lord, and with him the rest of the apostles."

These important remarks on Matthew are by

Hegesippus, one of the first successors of the apostles, as Eusebius relates, who was a Hebrew by birth, son of John of the tribe of Benjamin, born in Jerusalem, A.D. 93, and died in Alexandria, A.D. 180. In course of time he received the faith in Christ, and laboured greatly for the Church, as Heliodorus and others relate. He also wrote an ecclesiastical history in five books, of which the above is a fragment, now published for the first time.

The following may also be added to the testimony of Hegesippus:

" ΜΑΤΘΑΙΟΣ 'Αλφαίου καὶ 'Ρεβέκας ὁ Εὐαγγελιστὴς εγεννήθη τῷ Δ΄ ἔτει τῆς ΡΠΗ΄ 'Ολυμπιάδος [=24 π. Χρ.] ἐν πόλει τῆς Γαλιλαίας Γεννησαρέτ. Μαθητὴς δὲ τοῦ Ἰησοῦ Χριστοῦ γενόμενος, καὶ τὸ κήρυγμα αὐτοῦ ἐν Ἱερουσαλὴμ γράψας τῆ ἐπικρατούση τότε φωνῆ τῶν Ἑλλήνων, καὶ ἐν Παλαιστίνη διαδόσας αὐτὸ τὸ πρῶτον, Πάρθους καὶ Μήδους ἔλαχε κηρῦξαι τὸν λόγον τοῦ Θεοῦ. Καὶ δὴ ἐν γῆ ἀγαθῆ σπείρας, πολλαπλασίονα τὸν καρπὸν ἐθέρισε, καὶ τὴν ψυχὴν αὐτοῦ παρέδωκεν εἰς χεῖρας Θεοῦ, εὐλογῶν αὐτὸν, τῷ πρώτφ ἔτει τῆς ΣΙΕ΄ 'Ολυμπιάδος." [=83 μ. Χρ.].

"Matthew the Evangelist, son of Alphæus and Rebecca, was born in the 4th year of the 188th Olympiad, B.C. 24, in Gennesaret, a city of Galilee. And after he had become a disciple of Jesus Christ, and had written his proclamation in the Greek language then prevailing, and first distributed it in Palestine, he was ordained by lot to preach the Word of God to the Parthians and Medes. And having sown in good ground, he reaped a manifold crop, and committed his soul to God, praising Him, in the 1st year of the 215th Olympiad, A.D. 83."

This highly valuable confirmation of ecclesiastical history also was discovered in Mr. Mayer's Museum; it is written on papyrus, and that of the 2nd century, and contains a chronological arrangement of the events which took place in the Church of Christ during the first two centuries after His death. It is inscribed thus:

### "ΔΑΜΑ ΠΑΡΜΕΝΙΔΟΥ ΤΟΥ ΑΝΤΙΟΧΕϢC ΤΗΟ ΚΑΘ ΗΜΑC ΤΟΥ ΧΡΙCΤΟΥ ΘΡΗCΚΕΙΑC ΙCTOΡΙΚΑ ΓΕΓΟΝΟΤΑ."

and will likewise be published in fac-simile, immediately after the publication of the historical treasures before mentioned.

These ancient testimonies therefore sufficiently and indisputably prove that the Gospel according to St. Matthew was first written in Greek, and then translated into Hebrew. Those who say that it was published in Hebrew, and then translated into Greek,

by James the brother of our Lord, or Bartholomew, or some other of the apostles, do not know what they talk about. The testimonies above adduced say that he translated the Greek into Hebrew, and not the Hebrew into Greek. That it is so and not otherwise, Matthew himself confirms by his own writings. For in the 27th chapter, where the evangelist mentions the last words in Hebrew uttered by our Lord, immediately before He (humanly speaking) expired, he again interprets them; as does Mark, who it is universally admitted wrote in Greek. Why should Matthew, writing in Hebrew to the Hebrews of the circumcision, interpret again in Hebrew the Hebrew words of the Saviour? "And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ran, and took a sponge and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be, let us see whether Elias will come to save him."

This narrative of St. Matthew affords great confirmation of what I have advanced; for it proves that the Hebrews of that time did not understand the Hebrew language. For his words are, "Some of them that stood there said, This man calleth for Elias." And again, "The rest said, Let be, let us see whether Elias will come to save him." Now who were those that stood there? There were a few Roman soldiers who knew nothing about the prophet Elias, but all the rest of the crowd was composed of Hebrews who had come to see the sight, as the evangelists testify, and with them the scribes and rulers. If so, it was clearly absurd for Matthew to write in Hebrew to those who did not understand the language. For the apostles were called for no vain purpose, but to teach the world the way of truth, in the language which each nation understood; wherefore they spoke various tongues, by the power of the Holy Ghost.

That the greater part of the Jews were at that time altogether ignorant of Hebrew, and that they understood Greek as their own language, is indicated by St. Luke, in the Acts of the Apostles, where he says:

"And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration."

Whom does St. Luke here call "Grecians (Ἑλλη νιστάς)?" Those who were so by religion? No, but those who spoke Greek, as Œcumenius says in his remarks on the election of the seven Deacons.

Now, the majority of the faithful in Jerusalem understood Greek, for St. Luke says:

"Then the twelve called the multitude of the disciples unto them, and said, it is not reason that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude."

In what language did the apostles say these words to the multitude? Undoubtedly in Greek; for the meeting took place on account of the language used by the Greeks, and they were addressing those who spoke Greek. Wherefore the multitude, hearing their own language, were greatly pleased, and chose out of the number of the faithful seven men who well understood Greek, viz., "Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch, whom they set before the apostles, and when they had prayed they laid their hands on them."

When therefore they had chosen these, and bidden them minister to the multitude of Grecians, "The Word of God increased, and the number of the disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith." Ch. i. 1—7.

This by way of digression. But as Matthew, seeing that he wrote for persons ignorant of Hebrew, translated into Greek the words of our Lord, uttered in Hebrew; so also did St. Mark. "And at the ninth hour," says the latter, "Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?" Ch. xv. 34.

In other passages Mark, and likewise John, when quoting Hebrew words, have interpreted them into Greek, because they wrote to people who understood Greek, but not Hebrew. For instance, Mark, where he relates that Jesus said, in colloquial Hebrew, to the daughter of the ruler of the synagogue, "Talitha cumi," immediately renders it into Greek, "Damsel, I say unto thee, arise." Ch. v. 41. He also interprets "Golgotha," the "place of a skull." John also translates "Golgotha" and "Gabbatha," "the pavement." And Matthew interprets "Emanuel," "God with us." Why should Matthew interpret Hebrew names, especially of places well known to the Hebrews, if he wrote in Hebrew?

But the reader may ask, to what purpose is all this investigation of the history of this question, when Matthew himself, as it has been shown, pleads, so to speak, in favor of the idea, that the first Gospel, namely, his own, was published in Greek?

Nicolaus, and Hermodorus, and Damas, all declare that this Gospel, the first in order, was written and published in Greek, in the year 48; and with them Hegesippus, Heliodorus, and Dionysius; and with these eye-witnesses of the word, servants and teachers of the miracle, the holy company of copyists, kings, hierarchs, priests, and deacons, all proclaim the same, as has been shown in the preceding notes. They all declare too that the Apostle Bartholomew first translated it into Hebrew for the Jews in India, who were better acquainted with Hebrew than any other language, and that this version was falsified in many parts by Azariah the Ebionite, after the death of Matthew.

I therefore unhesitatingly assert the same, and will close these observations with the following additional remark. This Gospel must have been published in Greek, not only because Hebrew was then completely a dead language, but because the dissolution of the Jewish polity was approaching, foreseeing which, (as Dr. Jos. Angus and others have already remarked,\*) the evangelist prudently wrote in Greek. Those few again who suppose that the Syrian translation, a copy of which is contained in the British Museum, is the original language of St. Matthew's Gospel, entertain a most erroneous and ridiculous notion, as does Dr. Cureton, his friend Dr. Tregelles (?), in the "Edinburgh Review," and the Editor of "The Times." For the ancient writers relate that the whole New Testament was translated into Syrian, Arabic, Persian, and Hebrew, from the Greek original, and no one has controverted the statement.

But enough of this for the present, and concerning James and Jude, the brethren of our Lord and his apostles, I will speak in the appropriate place. I will now turn to a question put to me in a spirit of unbelief by a clergyman, at the house of a person of distinction,—whether it was the custom of the ancient sculptors, painters, and authors to put their names on their works? To which I reply—

In most of the works of our illustrious ancestors, the Greeks, who ever strove after honour with incomprehensible activity, and whose Greek descent some impudent pretenders, mere sciolists in the ancient history of nations, and wilful perverters of the truth, have endeavoured to deny, (foremost among whom is Fallmerayer, a man of Hebrew descent, whose writings

I have refuted in a work of some extent, shortly to be published,) is found the proper name of the artist or author, together with his patronymic and the name of his nation. In some the patronymic is omitted, the proper and national names never. For if they were omitted, how is it, I would ask, that so many names of authors, transcribers, sculptors, and painters have come down to us? And again, how do we know that such and such a sculptor executed a particular statue or bas-relief; or that a particular work was written by such and such an author, and copied by some other person? Let him who doubts read the geographer Pausanias, and there he will find the names of a large number of sculptors, painters, and authors, whose works he inspected, (not superficially, as so many descriptive writers of the present day do, for the sake of making money, but diligently searching and viewing all, and clearly unfolding them, desiring to leave behind him a real monument of ancient Greece for the instruction of posterity,) and read the names of the authors, inscribed with a graving tool, which names he has preserved in his valuable "Periegesis," which may safely be termed a "trophy of Archæological truth," for such it really is. Let any one also peruse Diogenes Laërtius, and the biographical writers who flourished before and after his time, the geographers and historians, and his doubts will be effectually dispelled. Let him look through the Museums, and he will find the names of the ancient sculptors engraved on the pedestals of the statues by the artist's own hand. And if he should pass others by on account of their small size, he could scarcely fail to notice the colossal statue of Hercules, on the pedestal of which is inscribed ΓΛΥΚΩΝ ΑΘΗΝΑΙΟΣ ΕΠΟΙΕΙ. (GLYCO OF ATHENS HATH DONE THIS.) him take up the Greek Palæography of Montfaucon, where he will find the names of many authors and copyists written on their MSS. that have been preserved. And if not wearied with investigation, let him take up the Catalogues of the Bodleian and other libraries in Oxford, public and special; of the Imperial Libraries at Paris and Vienna; those of St. Mark and Leopold; the Greek Library of Fabricius; the Byzantine historians; and the memoir of myself, by C. Stewart, Esq., and he will find enough to convince him. Meanwhile I will adduce a few proofs ready at hand, in order that my clerical questioner may not be angry, and accuse me of merely pointing to distant references, for I am anxious to make perfectly clear to him that which he does not seem to be aware of.

In the first place, at the end of the "Periplus" of Hanno, king of the Carthagenians, in the most

ancient and complete copy of all, discovered, as I have said, in the Egyptian Museum of J. Mayer, Esq. is the following passage:

" Καρχηδών Μαρδάνου ὁ Φοίνιξ Καρχηδόνα κτίσας, έβασίλευσεν αὐτῆς ἔτεσι Λ΄. Τούτω δὲ γίγνεται παῖς ᾿Αρράχων ἐκ Θάρρας γυναικὸς, δς καὶ τὴν ἀρχὴν παρέλαβε τὴν πατρικήν. Οθτος δὲ ἔτεσιν [Ξ΄.]; ἄρξας, καὶ ἄπαις ἀποθανων είς "Αννωνα τον άδελφιδοῦν άφίκετο ή άρχή. Γίγνεται δὲ καὶ τούτῳ παῖς Φαγέθων, ὧ καὶ τὴν ἀρχὴν δίδωσι τε λευτήσας. ηρξε δε οῦτος έτεσιν Ο΄. Ο δε τούτου παις ΝΓ΄ βασιλεύσας, Μελάμπους ὁ τούτου παις τὴν ἀρχὴν ἐκδέχεται, δυ μάλιστα ἄγουου ή πεπρωμένη καταλαβοῦσα \*Αννων ὁ πρὸς μητρὸς θεῖος τὴν ἀρχὴν κατάσχει, καὶ Καρχηδονίων ἄρχει ἔτεσιν Ξ΄· Έστι δὲ αὐτὸς οὖτος, ὁ καὶ τὰς Λιβυφοινίκων πόλεις τὰς ὑπὲρ τὰς Ἡρακλείους στήλας προτοῦ βασιλεῦσαι κτίσας Καρχηδονίων ψηφίσματι, καθά γε καὶ ὁ περίπλους αὐτοῦ δήλον τοῦτο ποιεῖ: ὃν ἐπὶ λίθου χαράξας γράμμασι Φοινικικοῖς ἐν τῷ τοῦ πολιούχου Κρόνου ίερῷ ἀνέθηκε καὶ ὃν Πολύκλειτος Μελικερίου ὁ Κυρηναίος ἀναγνοὺς, έξελλήνισε πρῶτος, καὶ τοῖς Έλλησι διέδωκε, καθ' δυ χρόνου ὁ τοῦ Φιλίππου 'Αλέξανδρος ἐτέχθη-Περιτυχών δὲ ἀπόγραφον τούτου Εὐάγριος Εὐαγρίου ὁ Μυγίσιος, τρία ἐποιήσατο ἀπόγραφα ὑπὲρ Ἐπιμάχου Αρισταγόρου 'Αλεξανδρέων ἄρχοντος, καὶ δῶρον προσήνεγκεν εὐγνωμοσύνης ένεκα τῷ τρίτῳ ἔτει τῆς ΡΠΒ΄ 'Ολυμπιάδος."

"Carchedon the Phœnician, son of Mardanus, founded Carthage, and reigned over it 30 years. He had a son by his wife Tharrha, named Arrachon, who succeeded to the throne of his father. He reigned [60?] years, and on his dying without issue, the kingdom devolved on his nephew Hanno. His son was named Phagethon, to whom he gave the kingdom at his death. He reigned 70 years, and his son 53 years, when Melampus, son of the latter, succeeded. Fate having removed him without leaving issue, his maternal uncle Hanno took possession of the kingdom, and ruled over the Carthaginians 60 years. He it was who, before reigning, founded the Libyphænician cities beyond the Pillars of Hercules, as his Periplus shows, which he engraved on stone in Phœnician, and deposited in the Temple of Saturn, the protector of the city, and which Polyclitus of Cyrene, son of Melicerius read and first translated into Greek, and published among the Greeks, about the time when Alexander, the son of Philip, was born. Evagrius the Mygisian, son of Evagrius, meeting with a copy of it, made three transcripts for Epimachus, son of Aristagoras, Archon of Alexandria, and presented

them as a gift in return for his generosity, in the 3rd year of the 182nd Olympiad," i.e. B.C. 50.

It will be observed that, in this note, which contributes so much to our knowledge of Carthaginian history, is found, besides the name of Polyclitus, who translated into Greek the Periplus of Hanno, a work hitherto unknown but now fortunately within our reach, the name of the transcriber Evagrius, together with the patronymics and birth-place of both. I will adduce another sample of a transcription, which I likewise copy from the archæological treasures of Joseph Mayer, viz., the following note:

" Θουκυδίδης Θουκυδίδου ὁ ᾿Αλεξανδρεὺς τὸν ὁμώνυμον αὐτῷ σχοινίφ γράψας γραφίδι τῷ πρώτῳ ἔτει τῆς ΡυΖ΄ [=τῷ 11 μ. Χρ.] ᾿Ολυμπιάδος, τῷ εἶναι καὶ εὖ εἶναι ἀνατίθησιν αὐτοῦ πατρὶ τῇ πέμπτῃ μεσοῦντος μηνὸς Παναίμου ἡμέρᾳ αὐτοῦ γενεθλίῳ."

"Thucydides of Alexandria, son of Thucydides, having copied [the history of] his namesake, with a reed\* pen, dedicates it to his father, the genitor of his life and (mental) light, on his birthday, the 15th of the month Panæmus."

The following note also shows that the ancient Greeks were in the habit of attaching their names to their work.

" 'Η μὲν γραφὴ τῶν Αἰγυπτιακῶν μηνῶν ἐστι Θεοφράστου 'Απολλοδώρου τοῦ Διοςπολίτου' τὸ δὲ τούτων μήνυμα καὶ ὁ παραλληλισμὸς 'Ερατοσθένους, οὐχὶ τοῦ Κηρυναίου, ἀλλὰ τοῦ Διοςπολίτου υἱοῦ 'Ερατοσθένους."

"The writing of the Egyptian months is by Theophrastus, of Diospolis, son of Apollodorus, and their interpretation and the parallel translation is by Eratosthenes, son of Eratosthenes, of Diospolis, not of Cyrene."

This relic of antiquity, in the possession of Joseph Mayer, is exceedingly valuable, not merely because it contains the names of the Egyptian months (which may be met with in other ancient historians, Greek and barbarian,) parallel with the Athenian and Mace-

donian names, but because it gives a Greek interpretation of their meaning unknown till the present time. It is written on papyrus like the two preceding, and was discovered on the 6th (18th) of November, 1860. They will be published with others, in fac-simile, in a collection which I am preparing of Greek papyri in the possession of J. Mayer and others, and in which the inquiring archæologist will find an abundant fountain of testimonies on the subject in question at which to slake his thirst; and for his instruction I collect together the above-mentioned transcript notes, and the Epistles of the Apostle Paul, and Peter, and James, and Jude, and of the apostolical fathers. For he will find their names always preceding their Epistles, and will hear Paul saying, in the First Epistle to the Corinthians, these apostolical words, "The greeting of Paul, with my own hand;" and in the Epistle to the Galatians, "Behold, I have written to you in large letters with my own hand;" and in that to the Thessalonians, "The greeting of Paul, with my own hand, which is a sign in every Epistle I write thus, -The grace of our Lord Jesus Christ be with you all. Amen." He will observe too that Tertius, the writer of the Epistle to the Romans, when he says, "I, Tertius, who wrote the Epistle in the Lord, greet you;" (as does Nicolaus, when he says, "The writing is by the hand of Nicolaus the Deacon,") is not wrong, because Paul, the chief of the apostles, says, "The greeting I write with my own hand,"

What then has my friend who disbelieves through ignorance to allege against such testimonies of the truth? Assuredly nothing, and I trust he will admit that I am right, and become a follower of the truth. For it is unfair and unchristianlike for a man to condemn that which he does not understand. Unfortunately there are many such in society, puffed up with the pride of mere wealth and birth, to the injury of humanity.

After this necessary digression, and returning to the consideration of the eight fragments of the New Testament, I may remark that they were written in the first century, in the handwriting called by the

<sup>\* &</sup>quot;The Schemus is a shrubby reed-bearing plant, growing in the interior of Egypt. This the L yptians cultivate, and use the reeds produced from it, which are excellent for writing. Wher for a the Egyptians, when they wish to signify letters, depict a reed product a x-ed sieve, together with an inkstand. This symbol also sometimes means a secred scribe, and a good ending."

Thus says Hermippus of Berytus, in the Eighth Epistle to his friend Horus, concerning his reglyphose; and Horapollo, in his First Book of Hieroglyphics, says—

<sup>&</sup>quot;To irdicate the letters used by us, or a secred scribe, or a good eneing, we depict lake and a reset seve, and a resed pen. Letters, because all things written are done by means of those, for we write with a reced and nothing sless. A seve, because this, the first implement in bread-making, is made of read. We indicate, therefore, that every one who has the means of subsistence

shall learn letters, and he who has not shall practise some other art; wherefore education is termed in the sacred tongue SBO, which means, being
interpreted, "ample food." A sacred sorbe, because he decides life and death;
and there is along our sacred services a sacred book, colled in the common
dialect AMBRIES, by which they decide whether a person lying sick is likely
to live or not, presigne from the recumbent posture of the sick person. And
an end, because he who has learnt action has arrived at the calm harbour of
lift, along, which displays a jet is wish. The word AMBRIES is interpreted
progness of the sick, for AMI means prognessis, and BREES one lying ill."—
It tranche Book Lebra 35.

This is the text of the chapter in a collection of ten books of Horapulo, extant in my posserssion, of which two only have been repeatedly published, and these incorrectly and defectively, because taken from incorrect and defective manuscripts.

ancient calligraphers cursive (τροχαλαία), five of the fragments of St. Matthew being on Memphitic papyrus, and the remaining three on Thebaic. Among the ancient Egyptians the papyri were distinguished by various names, as Heliopolitic, Lycopolitic, Alexandrian, Heracliopolitic, Hieratic, &c. &c.

And all the words are united, and nowhere distinguished by any sign. For in the text of these papyri there occurs neither comma nor colon, nor either of the marks of aspiration, nor even the coronis or apostrophe. All the words are written in capital letters, and have always the iota adscriptum of the dative case, as well as the iota produced by the crasis. All these are no proof of either antiquity or the reverse, as some writers on Greek palæography blindly announce and impudently declare. For Aristotle, writing of rhetoric, treats concerning punctuation (περί διαστίξεως) in bk. III. ch. v., although many works of several learned men were published without punctuation, especially those of Theophrastus, Democritus, Xenocrates, and others. The ancients were well acquainted with the paragraphus, a line separating the columns, which Isocrates calls paragraphe (παρα- $\gamma \rho \alpha \varphi \dot{\gamma}$ ), and the coronis (κορωνὶς). And, moreover, the diazeuxis (διάζευξις), and the cataphasis (κατάφασις), and the neusis (νεῦσις), and the exobeleesis (ἐξοδέλησις), and the chiasmos (χιασμός), and the epilysis (ἐπίλυσις), and the aporeeticon (ἀπορητικον), and the aporrheema (ἀπόρρημα), and the antitheticon (ἀντιθετικὸν), and the anaphoricon (ἀναφορικὸν), and the aetiaton (αἰτιατὸν), and the hypoleemniscos (ὑπολημνίσκος), and the leemniscos (λημυίσκος), and the obelos (δεκλός), and several other symbols used in writing which have long ceased to be written, whose meaning I doubt whether modern archæologists understand, were in use among the ancient Greeks. The ancients also wrote the accents and other prosodial signs, especially before their canonical arrangement by Aristophanes, 200 years before Christ. And this is confirmed by many proofs, especially by a very old inscription discovered in Heraclion ('Ηράκλειον) upon a wall; and another inscription no less confirms it, older than that of Heraclion, dug up in the city of Antandros in 1851, which is as follows:

" ΜΈΔΟΞΕΒΟΥΛΗ+ΙΚΑΙΖΔΗ (ΜΩΙ ΗΑΝΤΑΝΔΡΙ (ΏΝΣΤΕΦΑΝΩ+ΣΑΙ ΠΟΛΥΚΡΑ (ΤΗΝΠΟΛΥΚΡΑ (ΤΟΥΣΤΟΖΝ ΗΑΘΗΝΑΙ+ΟΝΤΗ+ΙΠΡΩ (ΤΗΙΤΩ+Ν ΕΕΟΡΤΩ+Ν ΙΑΣΤΡΑΠΑΙ (ΟΥΔΙΟΖΣ ΙΑΡΕΤΗ+Σ

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" Έδοξε βουλή και δήμφ 'Αντανδρίων στεφανώσαι Πολυκράτην Πολυκράτους τὸν 'Αθηναΐον τῆ πρώτη τῶν ἐορτῶν 'Ασραπαίου Διὸς ἀρετῆς ἔνεκα καὶ τῆς εἰς τὴν πόλιν εὐνοίας "

In this inscription it will be seen that the first character of the first line V is composed of the spiritus lenis and the acute accent, which modern Greeks disconnect and write thus )"(. The twelfth character of the same line + which occurs also in the second line, and three times in the fourth, twice in the fifth, and once in the sixth, is equivalent to what we term the circumflex, which we write thus . The mark > which is the 17th in the first line, the 26th in the third, the 24th in the fifth, and the 10th and 21st in the sixth, is equivalent to the grave accent, which we write thus ) \(\cappa\_\cdot\). The 20th mark in the first line ( which occurs in the second line, and twice in the third, and again in the fourth, fifth, sixth, and seventh lines, is the same as that which we call the acute accent and write thus ) (. Again, the sign 4 which precedes the second line, and occurs in the fourth, and twice in the fifth, and once in the sixth and seventh, is the smooth breathing which we signify thus )'(. The first character of the fifth line + is equivalent to the aspirate, which we mark thus ) '(. The first mark of the sixth line H is composed of the spiritus asper, and the acute accent, which the Greeks now separate in writing, thus)"(. Sometimes the ancient Greeks signified by this mark only the spiritus asper, especially the Ionians, who generally wrote it thus, H, placing it before the initial vowel, and sometimes also they used it in the middle of words, as appears in some inscriptions; for which reason some scholars have considered that it was in fact the Æolian digamma.

The Latins also borrowed this mark, and incorporated in their alphabet, writing to this day, sometimes H, and sometimes h, as the ancient Greeks evidently did also. The other European nations adopted the spiritus asper from the Latins.

Both the forms I and I, are met with in several manuscripts preserved in the libraries of the west of Europe. A fac-simile of one of these, a manuscript of

Anacreon, has been published, in which these accents are faithfully re-produced.

The Æolic digamma was at first merely a sharp sound produced by the lips, but afterwards took the more definite form represented by the letters  $\Phi$  or B, as the grammarians have shown. The name digamma arose from the resemblance of the sign to two of the letters gamma placed together, and the term Æolic has properly applied to it. For the Æolians, above all other Greeks, and for a longer space of time than the rest, used this mark.

The place of the spiritus lenis was, like that of the spiritus asper, sometimes at the beginning, and occasionally in the middle, of the word, as thus, Fηρωs, Fησυχος, FΕλένη, Favaξ, Fεσχατος, FεντεΓξις, Foivos, (whence the Latin vinum,) κλα Γσομαι, Γεπε Γλαβοῦμαι, FeveFνάομαι instead of ήρως, ήσυχος, Ἑλένη ἄναξ, έσχατος, έντευξις, οίνος κλαύσομαι, καύσομαι, έπευλαβούμαι, ἐνευνάομαι. The sound of the digamma is still preserved in the language of the common people in Greece, for they pronounce αΐμα,- γ(F)αιμα, ήλιος,- $\gamma$ (F)ηλιος, ίλαρὸς,- $\gamma$ (F)ιλαρος, έορτὴ,- $\gamma$ (F)εορτη, ἡγούμενος,-  $\gamma$ (F)ηγουμενος, ήρώδης,-  $\gamma$ (F)ηρώδης, Έλένη,-  $\gamma$ (F)Ελένη, αἰθὴρ,-  $\gamma(F)$ αιθέρας, ἀκλεὴς,-  $\gamma(F)$ ακλε $\gamma(F)$ ης, ἄνθρακας,-  $\gamma$ (F)ανθρακας, ἐλπὶς,-  $\gamma$ (F)ελπίδα, εὐχὴ,-  $\gamma$ (F)ευχή, πνεθμα,- πνεγ(F)μα, which furnishes a convincing proof of their purely Greek origin of the present inhabitants of the country.

From the evidence of this inscription, and others of a similar character, it is evident that the accents and marks of aspiration were in use among the ancient Greeks, and were sometimes written and sometimes omitted, at the pleasure of the writer or the person who arranged the copy. These signs occur also in other published inscriptions, and the various editors, supposing them to be letters, have altogether wrongly explained the true meaning of the inscriptions, giving various significations which do not exist in them at all.

The learned Plutarch mentions the Greek accents, and also Alexander the Aphrodisian, who flourished in the second century after Christ; so likewise does Quintillian the Roman, and other writers earlier and later than these. Many works of the ancients, both before and after Christ, were written without accents; and others were written with prosodial marks: among these the Old Testament is to be reckoned, as St. Epiphanius, who flourished in the fourth century after Christ, distinctly asserts, and who describes the signs of prosody in his work on Measures and Weights. Many such copies, namely, of the first century before Christ, the first, second, and third after Christ, &c., were preserved in the libraries of our fathers, the fathers of the Church, and here let Georgius Syncellus

be a witness, who says concerning one such book-

"In one copy, extremely accurate as to punctuation and prosody, which came to me from the library of Cæsarea, in Cappadocia, there was an inscription to the effect that the great and divine Basilius corrected by collation the books from which it was copied." (vide p. 382, Ed. Bonn.) By this note it is proved that in the library at Cæsarea, in Cappadocia, codices in the old writing, of great antiquity, were preserved, having all the points (στιγμάς) and prosodial signs according to the full accuracy of the art of grammar and of the meaning of the words, by which the divine Basilius corrected those books of the Old Testament which he revised; and from these old copies in ancient writing, which the divine Basilius used, was transcribed that which Georgius Syncellus received from Cappadocia.

Nicanor the Grammarian, wrote at considerable length concerning the point. And Suidas says of him, "Nicanor of Alexandria, the son of Hermias, was a grammarian in the time of the Emperor Adrian, A.D. 120, contemporary with Hermippus of Berytus. He wrote concerning the point (περὶ στυγμῆς) in Homer, and the difference in meaning caused thereby; also concerning punctuation in general, (περὶ στυγμῆς τῆς καθόλου) in six books, and an epitome of these in one book. Of the point in Callimachus (περί στυγμής τής παρὰ Καλλιμάχφ), Comodoumena (Κωμφδούμενα), of the naustathmus (περὶ ναυστάθμου). On the word the kings (περὶ τοῦ °ΩΝΑΞ). On the point (περὶ στυγμής), and other works, for which treatise (on the point στιγμή), he was jestingly called by some 'Stigmatias,' for it was not as a slave that he was bantered with this name."

Thus writes Suidas respecting Nicanor. But punctuation was not in use among the Greeks alone, but also among the ancient Romans. Cicero employed it, concerning which see I. Clerici Ars. Crit. p. 3, s. 1, c. 10. The ancient Romans wrote the accents also, as is proved by inscriptions of considerable antiquity, discovered not long ago, all the words having accents. These were written in the time of Octavius Cæsar, concerning which see "Cenotaphia Pisana," p. 488. It would be well for the reader to consult on these points the work of the illustrious K. Œconomus on correct pronunciation, at pp. 462 and 624, and also pp. 287-8, vol. iii. on the Seventy Translators of the Old Testament.

I may here add that the circumstance of the letters being capitals prove nothing. Many Greeks of the present, past, and preceding century habitually use them, especially in inscriptions, omitting altogether the punctuation, the accentation, and other prosodial signs. The form of the letters they make altogether ancient, out of reverence for antiquity. So this is no proof of antiquity or the contrary, nor is the small writing, which was in use in ancient times as well as the large. Mention is made of books written in small-hand by Lucian, Cicero, and Ælian, whom those who are in doubt may consult. Neither is spuriousness or genuineness to be proved by the correct or incorrect spelling of this or that manuscript, as some who are entirely inexperienced in such matters assert and ignorantly dogmatize, for all the MSS. that have come down to our time, and are preserved in the libraries of western Europe, abound in false spelling, infinite solecisms, and anacolutha. Does it follow from this that they are all spurious? If so, what are we to consider genuine? The inscriptions on stone? But these also abound in false spellings. Or shall we say the papyri of Hyperides and others, preserved in the various museums? But these are not exempt from the same category, as their editors confess, so that at this rate they are all spurious and suppositious, according to the fanciful judgment of our modern palæographers. The genuineness of a MS., dear reader, is ascertained from various secret evidences, known only to those who have had the good fortune to inspect a large number of MSS, of different nations, on various material and in various handwritings, written before and after Christ, and in several climates, and to have verified them one against another, several times and in many ways, by numerous tests. I doubt whether there are two such persons in the present century. For I have closely observed all those who are reckoned great in these matters, and tested them in innumerable ways, and have found them, unfortunately for the most part, superficial. This shall be proved elsewhere, for many MSS. are affirmed to be genuine though really spurious; and on the other hand, many that are confessedly genuine are traduced as spurious, besause they who say so are ignorant of the subject, and attack knowledge as a fraud, as I have elsewhere said. And here, while bringing this discourse to an end, I am able to communicate the gratifying intelligence that two other small fragments have been discovered of the 27th chapter of St. Matthew, which I have fitted to the fourth fragment, for it belongs to this chapter, and is a continuation of both fragments.

All these fragments are of great value, not only on account of their antiquity, but because of the different readings they contain, which are not to be found in the received version of the New Testament, and which are as significant as they are valuable. I have placed the passages containing the different readings parallel with the received version, in order that the reader may the more readily distinguish them.

CODEX MAYERIANUS, FRAGMENT, II., Col. 2nd.

LINE.

- 6 [πορευθεν]τες ΗΔΗ εξε [τα]σατε περι του παι
- 7 [διου επαν δε ευρ]ηται το ΓΕΝΝΗΘΕΝ απαγγει λατε
- [μοι οπως καιγω ελθων][προ] σκυνησω αυτωιοι δε ακουσαν
- 9 [τες του βασιλε]ως επο ρευθησαν ΑΠΟΝΗΡ**ω**C
- 10 [καιιδουοαστηρονεί]δον etc.

RECEIVED VERSION, CHAP. 19.

8 'Πορευθέντες, έξετάσατε περὶ τοῦ παιδίου' ἐπὰν δὲ εὔρητε, ἀπαγγείλατέ μοι, ὅπως κὰγὰ ἔλθὰν προσκυνήσω αὐτῶ.'

Οι δὲ ἀκούσαντες τοῦ βασιλέως ἐπορεύθησαν καὶ ἰδοὺ, ὁ ἀστὴρ ὃν εἶδον etc.

From this juxtaposition of the two readings the reader will perceive that the words HΔH, ΓΕΝΝΗΘΕΝ, and ΑΠΟΝΗΡΩΣ, which occur in the codex of Mayer, and are there distinguished by capital letters, and signifying the time, manner, and definition of person, are not to be found in the ordinary text, and would appear to have been omitted through inadvertence by the copyists from time to time.

CODEX MAYERIANUS, Fragment III., Col. 1st.

- ακ[ου]σας δε ο [νεανι]
   [σκος τον λογον ΤΟΥ]
- 2 ΤΟΝ €CΙωΠΗC€ και απηλθε [λυπουμενος ην] [γαρ]
- 3 εχων κτηματα πολλα ο δε ιησ[ους]
- 4 ειπε τοις μαθηταις αυτου αμην λεγω
- 5 υμιν οτι δυσκολως Ο πλουσιος εισελευσε
- 6 ται εις την βασιλειαν των ουρανων παλι[ν]
- 7 δε λεγω υμιν ευκοπωτερον εστι ΚΑΛ W N
- 8 δια τρυπήματος ραφιδος διελθειν η πλου
- 9 σιον εισελθειν εις την βασιλειαν του θεου
- 10 ακουσαντες δε οι ΤΟΥ ΙΗΟΟΥμαθηταιΤΑΥΤΑ
- 11 εξεπλησσοντο σφοδρα λεγοντες τις αρα δυν

RECEIVED VERSION, CHAP 19.

- 22 'Ακούσας δὲ ὁ νεανίσκος τὸν λόγον, ἀπῆλθε λυπούμενος' ἦν γὰρ ἔχων κτήματα πολλά.
- 23 'Ο δὲ Ἰησοῦς εἶπε τοῦς μαθηταῖς αὐτοῦ. ' ᾿Αμὴν λέγω ὑμῖν, ὅτι δυσκόλως πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν.
- 24 Πάλιν δὲ λέγω ὑμῖν εὐκοπώτερόν ἐστι
  κάμηλον διὰ τρυπήματος ῥαφίδος εἰσελθεῖν, ἢ πλούσιον εἰς
  τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν,\*
- 25 'Ακούσαντες δὲ οἱ μαθηταὶ ἐξεπλήσσοντο σφόδρα, λέγοντες' τίς ἄρα δύναται σω-

- 12 αται σωθηναι εμβλεψας δε ο ιησους ειπεν
- 13 αυτοις παρα ανθρωποις αδυνατον του
- 14 το ε στι π αρα δε θεωι παντα δυνατα ΚΑΙ
- 15 ΟΥΔΕΝ ΑΔΥΝΑΤΟΝ

**ECT1** τοτε αποκριθεις ο

16 πετρος ειπεν αυτωι etc.

θήναι; '

- 26 'Εμβλέψας δὲ ὁ Ίησοῦς εἶπεν αὐτοῖς παρὰ ἀνθρώποις τοῦτο αδύνατόν έστι' παρα δὲ Θεῷ πάντα δυνατά.
- 27 Τότε ἀποκριθεὶς ὁ Πέτρος είπεν αὐτῷ.

In the first and second lines of the third fragment it is to be observed that the demonstrative pronoun TOTTON and the verb ESIMIHSEN do not occur in the received version; and in the fifth line ὁ πλούσιος is written with the article, which is not found in the ordinary text. In the seventh line the reading is not KAMHAON as in the known copies, but ΚΑΛΩΝ, and this reading is correct; for it is not a camel that is meant, but a ship's cable. The manner in which KAAON became altered into KAMHAON is explained hereafter in a long note on the subject, which those who are curious may consult in its proper place. In the eighth line the codex of Mayer, says διελθεῖν, to "go through" instead of εἰσελθείν, to "enter," with another slighter variation. In the tenth line the codex differs from all other known copies by reading 'Ακούσαντες δέ οί ΤΟΥ ΙΗΣΟΥ μαθηταί ΤΑΥΤΑ, instead of simply οί μαθηταί. Again, in lines 14-15 the fragment gives the words ΚΑΙ ΟΤΔΕΝ ΑΔΤΝΑΤΟΝ ΕΣΤΙ which are wanting in the received version. This by no means unimportant omission undoubtedly proceeded from the inadvertence of the transcribers of the text from time to time, or perhaps it would be more correct to say from the repetition of the same words. Such instances of neglect frequently occur in MSS. both ancient and recent, when examined for variations of the text, which arise from oversight, and from some word of the same termination, meaning, or sound, being prominent in the same line or period. This I know by experience, and can confidently assert.

#### CODEX MAYERIANUS, FRAGMENT IV., COL. 2ND. LINE.

- κατα δε ΤΗΝ εορτην ειωθει ο ηγε[μων]
- απολυειν ενα τωι οχλωι δεσμιο[ν]
- ΕΠΙCHMON ον ηθελον ειχον δὲ τοτε επιση
- 10 μον ΛΗΙΟΤΗΝ ΙΗ COYN βαραββαν καλο[υμενον]

RECEIVED VERSION, CHAP. 27.

- 15 Κατὰ δὲ ἐορτὴν εἰ ώθει ὁ ἡγεμὼν ἀπολύειν ένα τῷ ὄχλω δέσμιον, δν ήθελον.
- 16 Είχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Βαραββάν.

- 11 συνηγμενων ουν αυτων ειπεν αυτοις ο
- 12 πιλατος τινα θελετε ΗΔΗ απολ[υσω υμιν]
- 13 βαραββαν η ιησουν τον λεγομε[νον χρι]
- 14 στον ηιδει γαρ οτι δια φθονο[ν] πα[ρέδωκαν] 15 ΑΥΤωΙ αυτον [καθημε]
- [νου δε ΤΟΥΠΙ]ΛΑ[ΤΟΥ]
- 16 επι του βηματος απεστει λε προς αυτον
- 17 ΠΕΜΠΕΛΗ η γυνη αυτου λεγουσα μη
- 18 δεν σοι και τωι δικαιωι ΑΝΔΡΙ εκεινωι
- 19 πολλα γαρ επαθον κατ οναρ δι αυτον
- 20 EN THI NYKTI THO ΠΑΡΕΛΘΟΥΟΗΟ ΚΑΙ ПΟΛ
- 21 ΛΑ ΚΑΘ ΥΠΑΡ ΕΙΔΟΝ CHMEPON YTEP AY
- 22 TOY EKEINOY οι δε αρχιερεις και οι πρεσβυ
- 23 τεροι επεισαν τους ο χλους ΑΥΤωΝ [ι]να...

- 17 Συνηγμένων οδναδτῶν, εἶπεν αὐτοῖς ὁ Πιλάτος: 'Τίνα θέλετε ἀπολύσω ὑμῖν; Βαραββᾶν ἢ Ἰησοῦν τὸν
- λεγόμενον Χριστόν; 18 "Ηιδει γάρ, ὅτι διὰ φθόνον παρέδωκαν αὐ-
- 19 Καθημένου δὲ αὐτοῦ ἐπὶ τοῦ βήματος, ἀπέστειλεπρὸς αὐτὸν ή γυνη αύτοῦ λέγουσα. ΄ Μηδέν σοι καὶ τῷδικαίφ ἐκείνφ' πολλὰ γὰρ ἔπαθον σήμερον κατ' ὄναρ δι' αὐτόν.'

etc. The difference between these parallel passages is very significant. In the first place, the received version has ἐορτὴν without the article, but the frag-

20 Οί δὲ ἀρχιερεῖς καὶ

οἱ πρεσβύτεροι ἔπει.

σαν τοὺς ὄχλους ἴνα

but that of the Passover was the chief of all. Secondly, as may be seen, the text of this 15th verse is in other respects very defective in all previously known versions, in which the passage stands thus, "Κατὰ δὲ ἐορτὴν εἰώθει ὁ ἡγεμὼν ἀπολύειν ἕνα τῷ ὄχλφ δέσμιον. "Ον ἤθελον εἶχον δὲ τότε δέσμιον ἐπίσημον, λεγόμενον Baρaββâv." But the codex of Mayer, which contains the passage at fuller length, distinguishes the prisoner by calling him "notable," (for had he delivered to the Jews any ordinary prisoner they would feel no obligation to him.) In the next place it gives the proper name of Barabbas, calling him Jesus, and again characterizes him as one of the notable robbers of the Jewish race at that time. That Barabbas was called Jesus other copies of the ancients mention, and several of the fathers of the Church conjecture the

ment with the article, distinguishing it, as it were,

from other feasts. For the Jews had several feasts,

same, especially Anastasius, Bishop of Antioch, as is testified by the divine Chrysostom, who interprets "Barabbas" to mean "son of a teacher." for this was the robber's patronymic appellation. The following is a note on the subject which others have published before myself: "Meeting with the very ancient copies of Anastasius, Bishop of Antioch, I found Barabbas himself called Jesus. The question of Pilate is there as follows, 'Whether of the two will ye that I release unto you, Jesus Barabbas, or Jesus that is called Christ?, For it would seem that the robber's patronymic was Barabbas, which is interpreted 'son of a teacher.'" But for what reason did the copyists of the sacred text expunge the proper name of the robber? Did it arise from oversight, or seeing that it happened to be the same as that of our Lord, was it consigned to oblivion through the extreme veneration of the copyists for the Saviour? Whether the first or the second be the real cause let others say. For my own part, I hold that the whole arose from the unpardonable carelessness of the copyists, who frequently make omissions and alter several names and words, as they have in this passage changed καλούμενον into λεγόμενον.

Thirdly, it will be observed that in the codex of Mayer, line 12, occurs the necessary adverb  $H\Delta H$ , which defines the time at which Pilate, addressing the Jews, sought to deliver to them one of the two prisoners. "Whom will ye now that I deliver unto you?" This word occurs in no copy in Europe that I am aware of.

Fourthly, the dative pronoun ATTOI, which is necessary, and which occurs in the codex of Mayer, the copyists have unaccountably overlooked. The codex says, line 14, "For He knew that for envy they had delivered Him unto him;" all other versions, "For He knew that for envy they had delivered Him."

In the fifth place, I would observe that the 19th verse of the received text is altogether corrupt, as the reader will readily judge with the two parallel versions before him. For instead of the proper name  $\Pi \iota \lambda \lambda \tau \sigma \iota$ , which occurs in Mayer's codex, is found the pronoun  $a \iota \tau \sigma \iota$ . Moreover, the proper name of Pilate's wife  $\Pi \epsilon \iota \iota \iota \iota$  occurs in none of the copies in Europe of St. Matthew's Gospel. It would seem as though the noun  $\Pi \epsilon \iota \iota \iota \iota \iota$  had been converted into  $\epsilon \iota \iota \iota \iota$  for  $\epsilon \iota \iota \iota \iota$  is also found in some codices, as is seen in the copies, and that  $\epsilon \iota \iota \iota$  was expunged as

meaning the same thing. Similar errors have frequently been made by ignorant transcribers, and several passages of the most illustrious authors have been corrupted in the same way, and thus become complete puzzles to posterity. The name is Greek, and it would appear of common occurrence in Palestine. For to the east of the ancient City of Gaza two inscriptions were dug up containing this name.

1	1
ПЕМПЕЛН	Πεμπέλη
ΧΡΗΣΤΗ	χρηστή
XAIPE	χαῖρε.
2	2
ПЕМПЕЛН	$\Pi \epsilon \mu \pi \epsilon \lambda \eta$
ΔΗΜΑΡΑΤΟΥΓΥΝΉ	Δημαράτου γυνή
ΑΝΕΘΗΚΕΤΟΔΕ	ἀνέθηκε τό δε
ΘΕΩΙΗΡΑΚΛΕΙ	Θεώ 'Ηρακλεί.

And a third was dug up near Apollonia, in Palestine, written as follows:

3
ΑΡΙΣΤΩΝΑΡΙΣΤΩΝΟΣ
ΟΑΠΟΛΛΩΝΙΑΤΗΣΚΑΙ
ΠΕΜΠΕΛΗΗΓΥΝΗΑΥΤΟΥ
ΘΕΟΙΣΧΘΟΝΙΟΙΣΑΛΕΞΗ
ΤΗΡΙΟΝΤΟΔΕΑΝΕΣΤΗΣΑΝ

'Αρίστων 'Αρίστωνος 'Ο 'Απολλωνιάτης καὶ Πεμπέλη ή γυνή αὐτοῦ Θεοῖς χθονίοις ἀλεξητήριον τό δε ἀνέστησαν.

A fourth was dug up to the west of the same city, and reads thus:

МАРКІШЛАРХАІЛАОУ АФРОДІТНІПЕМПЕЛНІТА ӨУРШМАТАПАНТАКАІ ТОПРОАУЛІОНУПЕРЕЛУ ТОУКЛІТНСТУНЛІКОС АУТОУПЕМПЕЛОУКЛІ ТЕКНШНІЕМПЕЛОУКЛІ МАРКІШНОС Μαρκίων 'Αρχαιλάου 'Αφροδίτη Πεμπέλη τὰ θυρώματα πάντα καὶ τὸ προαύλιον ὑπὲρ ἐαυτοῦ καὶ τῆς γυναικὸς αὐτοῦΠεμπέλης καὶ τῶν τέκνων Πεμπέλου καὶ Μαρκίωνος.

and another as follows:

ΠΕΜΠΕΛωΙΑΦΡΟΔΙΤΗΙΘΕωΙΜΕΓΙΟΤΗΙΤΟΙΕΡΟΝ ΗΊΕΡΕΙΑΑΥΤΗΟΠΕΜΠΕΛΟΟΕΚΤωΝΙΔΙώΝΑΝΑ CKEYACACAKAΘΙΕΡΕΙΑΜΑΔΕΚΑΙΤΟΝΛΕΙΜώΝΑ ΤΟΝΠΕΡΙΞΤΟΝΠΑΤΡΙΚΟΝ

5

Πεμπέλω 'Λφροδίτη Θεώ μεγίστη το ἱερον ή ἱέρεια αὐτῆς Πέμπελος ἐκ τῶν ἰδίων ἀνασκευάσασα καθιερεῖ, ἄμα δὲ καὶ τὸν λειμῶνα
τὸν πέριξ τὸν πατρικόν.\*

<sup>\*</sup> TRANSLATIONS OF THE FIVE INSCRIPTIONS

<sup>1. &</sup>quot; Excellent Pempele, farewell."

 <sup>&</sup>quot;Pempele, the wife of Demaratus, dedicated this to the god Hercules."
 "Ariston, son of Ariston, of Apollonia, and Pempele his wife, erected

 <sup>&</sup>quot;Ariston, son of Ariston, of Apollonia, and this to the terrestrial gods, as a propitiation."

<sup>4. &</sup>quot;Marcion, son of Archmlans, (dedicated) all the doors and the vestibule to Aphrodite Pempele, on behalf of himself and his wife Pempele, and his sons Pempelus and Marcion."

<sup>5. &</sup>quot;To the mighty goddess Aphrodite Pempele, her priestess Pempelus consecrates the temple, having built it at her own expense, and with it the patrimonial meadow around it."

These five inscriptions were dug up in Palestine in the year 1852, of which the reader may see a faithful representation in the plate. From these it is evident that the name  $\Pi_{e\mu\pi\ell\lambda\eta}$  was common in Palestine, and was declined  $\delta$   $\kappa a \lambda \eta \Pi \dot{e}_{\mu\pi\ell\lambda\eta}$ ,  $\tau \delta \kappa a \lambda \tau \dot{\eta} \beta \Pi e_{\mu\tau\ell\lambda\eta}$ , and also  $\dot{\eta}$   $\Pi e_{\mu\tau\ell\lambda\eta}$ ,  $\tau \dot{\eta} \beta \Pi e_{\mu\tau\ell\lambda\eta}$ . The word is decidedly Greek, and especially an epithet of the goddess Aphrodite, being indicative of maturity. The word often signifies "extremely old," and is derived by some from  $\pi \dot{e}_{\tau\tau\omega}$ ; by others from  $\pi \dot{e}_{\mu\tau\omega}$ . Whence, as above remarked, the copyists altered the proper name  $\Pi e_{\mu\tau}\dot{e}_{\lambda\eta}$  into  $\ddot{e}_{\tau\epsilon\mu}\psi_{\epsilon}$ .

In the sixth place, the copyists of the period have omitted the word  $AN\Delta PI$ , which is in some copies  $\dot{a}\nu\theta\rho\dot{\omega}\pi\psi$ . I imagine that it was written contractedly thus  $\Delta\Omega$  and so was taken to mean  $AN\Theta P\Omega II\Omega I$ .

Seventhly, it is to be noticed that in the received version the request of Pempele is as follows: "For 1 have suffered many things in a dream this day because of Him;" while the reading of the codex is to this effect, "For I have suffered many things because of Him during the past night, and have seen MANY THINGS IN A WAKING VISION THIS DAY CON-CERNING THE VERY SAME PERSON." All the words of this passage in capitals are wanting in the received version. The omission is remarkable, and may well excite the reader's curiosity. Possessing no ordinary experience in such matters, I attribute this also to the oversight of the transcribers, undoubtedly proceeding from the recurrence of the demonstrative pronoun, ἐκείνφ.... ἐκείνου, which in some MSS. are represented by the same letters, and thus the copyist, confounding the dative and genitive cases, overlooked the words between them, and so gave a corrupt text to his successors, and they to us. But we give glory to God that He has gifted us with this great heir-loom of His church, and that by it we learn the verity of the text.

Eighthly, there is also omitted in the 20th verse of the received text the possessive pronoun aithou, which is contained in the codex of Mayer, where the reading is, "And the chief priests and elders persuaded their multitude," &c. It is to be regretted that so valuable a fragment ends here, for who can tell how many equally remarkable differences it might have given us, had not time destroyed it? However, let us be grateful for thus much, and proceed to investigate the other four fragments, preserved till our day as it were by a miracle.

CODEX MAYERIANUS, FRAGMENT, V. Col. 1st.

<sup>νεε.</sup> η 6 5 γερθη γαρ καθα Γ€

RECEIVED VERSION, CHAP. 28.

6 'Ηγέρθη γὰρ, καθὼς εἶπε. Δεῦτε ἴδετε ΠΡΟειπε δευτε ιδετε τον τοπον οπου εκειτο Ο

ΚΥΡΙΕΥWN ΤΟΥ ΘΑ ΝΑΤΟΥ και ταχυ πο

- ρευθεισαι ειπατε τοις β μαθηταις αυτου οτι η γερθη απο των νε
- 9 κρων και ιδου προαγει υμας εις την γαλιλαι
- 10 αν εκει αυτον οψεσθε ιδου ειπον υμιν
- 11 και ΑΠΕΛΘΟΥCΑΙ τα χυαποτουμνημειουΚΑΙ
- 12 εξελθουσαι ΤΟΥ ΚΗΠΟΥ ΕΝ ωΙ ΤΟ ΜΝΗΜΕΙΟΝ
- 13 € C T I μετα φοβου και χαρας μεγαλης εδρα
- 14 μον απαγγειλαι τοις μα θηταις αυτου και ι
- 15 δου € Ν Τ ω Ι Π Ο Ρ € Υ € C Θ Α Ι ΑΥΤΑ C απηντησεν
- 16 αυταις ο ιησους λεγων χαιρετε

τὸν τόπον, ὅπου ἔκειτο ὁ Κύριος.

- 7 Καὶ ταχὺ πορευθεῖσαιεἴπατε τοῖς μαθηταῖς αὐτοῦ ὅτι ἢγέρθη ἀπὸ τῶν νεκρῶνκαὶ ἰδοὺ, προάγειψιᾶς εἰς τὴν Γαλιλαίαν ἐκεῖ αὐτὸν ὅψεσθε' ἰδοὺ εἴπον ὑμῶν.
- 8 Καὶ ἐξελθοῦσαι ταχὺ ἀπὸτοῦμνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.
- 9 'Ως δὲ ἐπορεύοντο ἀπαγγείλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων ' χαίρετε.'

In this portion of Mayer's codex it will be noticed, first, that instead of the words KA@AFE HPOEIHE, as in the codex, the received version has KAΘΩΣ EIΠE, and O KTΡΙΟΣ instead of OKTΡΙΕΥΏΝ ΤΟΥ OANATOY. And I prefer this text of Mayer's codex to that of the others, because the angel, having shown the women the place where He who had risen from the dead lay, and told them that He had risen, again convinces them of the Lord's resurrection by calling Jesus the Lord over death. The 8th and 9th verses of the received version are extremely defective when compared with the the text of Mayer's codex. The former has "καὶ ἐξελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου μετά φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ," or in the English version, "And they departed quickly from the sepulchre, with fear and great joy, and did run to bring His disciples word." Now they did not enter into the interior of the sepulchre, so that the evangelist should describe them as coming out (ἐξελθοῦσαι), but went up to the sepulchre which stood in the garden. Compare John xix. 41, "Now, in the place where He was crucified, there was a garden; and in the garden a new sepulchre, wherein was never man yet laid," so that Mayer's codex is correct in reading ΑΠΕΛΘΟΥ-ZAI TAXT AIIO TOT MNHMEIOT, and in adding καὶ έξελθοῦσαι τοῦ ΚΗΠΟΥ ἐν ῷ τὸ μνημεῖόν ἐστι it proves that the women entered (εἰσῆλθον) the garden, went up to (προςήλθον) the sepulchre, and when assured of the resurrection, departed  $(\partial \pi \hat{\eta} \lambda \theta_{0\nu})$  from the sepulchre, and went out of (ἐξῆλθον) the garden in which the latter stood, and thus confirms the passage of St. John quoted above. And the remainder of the passage, "Καὶ έξελθοῦσαι . . . . . ἔδραμον ἀπαγγεῖλαι τοῖς μαθηταίς αὐτοῦ. 'Ως δὲ ἐπορεύοντο ἀπαγγεῖλαι τοῖς μαθηταίς αὐτοῦ, καὶ ἰδοὺ, ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων, Χαίρετε," is incorrect on account of the unmeaning repetition, which leaves a hiatus, and proceeded, no doubt, from the carelessness of negligent copyists of the text. Nor is the other reading met with in some editions more consistent with correctness, " Καὶ ἀπελθοῦσαι ταχὺ άπὸ τοῦ μνημείου μετὰ φόβου καὶ χαρᾶς μεγάλης ἔδραμον ἀπαγγείλαι τοις μαθηταις αὐτοῦ καὶ ἰδοὺ ὁ Ἰησοῦς ἀπήντησεν αὐταις λέγων χαίρετε," for this also is defective, while Mayer's codex gives the passage pure and correct, " Kal ίδου έν τῷ πορεύεσθαι αὐτὰς, ἀπήντησεν αὐταῖς ὁ Ἰησοῦς λεγων Χαίρετε."

CODEX MAYERIANUS, Fragment V. Col. 2nd.

2 πορευθεντες ΟΥΝ

ΝΥΝΙ μαθητευσατε παντα τα εθνη RECEIVED VERSION, MATTHEW 28.

19 Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη etc.

In this passage we find in the codex the illative conjunction QTN, which is habitually used as the introduction to a sentence, and the adverb of time NTNI, which do not exist in the ordinary text. Having thus enumerated the textual variations of the fragments of St. Matthew's Gospel, I pass on to those of the Epistles of St. James and his brother St. Jude, which are as follows:

#### CODEX MAYERIANUS, FRAGMENT'VI.

1 ιακωβος θεου και κυριου

- ιησου χριστου 2 δουλος ταις δωδεκα του
- ICPAΗΛ φυλαις ταις3 εντηιδιασποραιχαιρειν
- πασαν χαραν η 4 γησασθε αδελφοι μου
- οταν πειρασμοις πε
  5 ριπεσητεΔΕΙΝΟΙCΚΑΙ
  ποικιλοις γινωσκοντες

RECEIVED VERSION, St. James, Chap. 1.

- 1 'Ιάκωβος Θεοῦ καὶ Κυρίου 'Ιησοῦ Χρι. στοῦ δοῦλος, ταῖς δώ δεκα φυλαῖς ταῖς ἐν τῆδιασπορῷ, χαίρειν.
- 2 Πάσαν χαρὰν ἡγήσασθε, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε ποικίλοις'
- 3 Γινώσκοντες, ὅτι τὸ

- 6 οτι Η της πιστεως υμων ΚΑΛΗδοκιμοτης
- κατεργαζεται ΤΗΝ υ [πομον]ην η δε υπο μο[ν]η ερ
- 8 γον τελειον εχε[τω ινα η] τε τ]ελειοι και ολοκληροι
- 9 εν μηδενι λε[ιπομενοι] ει δε τις υμων λειπεται
- 10 [σο]φιας αιτειτω παρα του διδοντος ΑΥΤΗΝ
- 11 θεου πασιν απλως και μη ονειδιζοντος
- 12 και δοθησεται αυτωι αιτητω δε εν πιστει
- 13 Ο ΑΙΤωΝ μηδεν δια κρινομενος ο γαρ

δοκίμιον ύμῶν τῆς πίστεως κατεργάζεται ὑπομονήν.

- 4 'Η δὲ ὑπομονὴ ἔργον τέλειον ἐχέτω, ἵνα ἦτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.
- 5 Εἰ δέ τις ὑμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος Θεοῦ πᾶσιν ὑπλῶς, καὶ μὴ ὀνειδίζοντος· καὶ δοθήσεται αὐτῷ.
- 6 Αἰτείτω δὲ ἐν πίστει μηδὲν διακρινόμενοςὁ γὰρ · ·

Here it will be observed, from a comparison of the parallel columns, that the name Israel, which distinguishes the twelve tribes of the Jews, is omitted in the received version, but retained in the codex. The second verse also differs not a little in the two texts, and the reader, by comparing the two columns, will discover several other variations, by no means inconsiderable. The seventh fragment, which offers no variation from the received text, I omit here, but the eighth, containing several differences, is as follows:

# CODEX MAYERIANUS. FRAGMENT VIII.

- 1 ουτοι εισι γογγυσταιμεμψιμοι
  - 2 ροι κατα τας εαυτων επιθυμιας
- 3 ΑΙΕΙ πορευομενοι και το στομα
- 4 αυτων λαλει υπερο[y]κα θαυμα
- 5 ζοντες προσωπα ωφε λειας
- 6 χαριν υμεις δε αγαπ[η] [τ]οι μνησθη
- 7 τε των ρηματων των [υπο τω]ν [αποστο]
- 8 λων του κυριου ημων [ιησου χριστου]

#### RECEIVED VERSION. St. Jude.

νεκισε.
16 Οὖτοί εἶσι γογγυσταὶ, μεμψίμοιροι,
κατὰ τὰς ἐπιθυμίας
αὐτῶν πορευόμενοι
καὶ τὸ στόμα αὐτῶν
λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα
ἀφελείας χάριν.

17 'Υμεῖς δὲ, ἀγαπητοὶ, μνήσθητετῶν ῥη\_ μάτων τῶν προειρημένων ὑπὸ τῶν 'Αποστόλων τοῦ Κυρίου ἡμῶν 'Ιησοῦ Χριστοῦ·

- 9 προειρημενων ο[τι] ε λεγ[ο]ν [υμι]ν οτι
- 10 εν εσχατοις **ΤΟΙC** χρ[ο]νο[ι]ς γεν[ν]ηθη σον
- 11 ται εμπαικ[τ]αι κατα τ[as] εαυ[τ]ων ε[π]ιθυ
- 12 μιας πορευομεν[οι] των ασεβ[ειω]ν
- 13 ουτοι εισιν οι αποδιορι ζοντες εαυτους
- 14 τοις σχισμασι ψυχικοι ΟΛ**ω**C πνευμα
- 15 μη εχοντες υμεις δε αγαπητοι τηι αγιω
- 16 τατηι υμων πιστει, εν πνευματι α
- 17 γιωι αδιαλ[ει] πτως προσευχο
- 18 αυτου[ς εν α]γα πηι τηρησατε θε ου προσ
- 19 δεχομενοι τ[ο] ελεος του κυριου ημων
- 20 ιησου χριστου εις ζωην αιωνιον και
- 21 ους μεν ελεειτε τηι ελεγξει διακρινομε
- 22 νους ους δε σωζετε τηι διδασκαλιαι
- 23 εκ του πυρος [α]ρ[πα] [ζ]οντες ους δε αυ εν φοβωι
- 24 ελεειτε κυριο[υ του θ] ε ου μ[ισουντες και τον] [απο της σαρκος εσπι] [λωμενον χιτωνα]

- 18 °Οτι έλεγον ὑμιν,
  ὅτι ἐν ἐσχάτφ χρόνφ
  ἔσονται ἐμπαῖκναι,
  κατὰ τὰς ἑαυτῶν ἐπιθυμίας πορευόμενοι
  τῶν ἀσεβειῶν.
- 19 Οὖτοί εἰσιν οἱ ἀποδιορίζοντες ἐαυτοὺς, ψυχικοὶ, πνεῦμα μὴ ἔχοντες.
- 20 Υπεῖς δὲ, ἀγαπητοὶ, τἢ ἀγιωτάτη ἡμῶν πίστει ἐποικοδομοῦντες ἐαυτοὺς, ἐν πνεύματι ἀγίω προσευχόμενοι,
- 21 έαυτοὺς ἐν ἀγάπη Θεοῦτηρήσατε,προςδεχόμενοι τὸ ἔλεος τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἶς ζωὴν αἰώνιον.
- 22 Καὶ οὖς μèν ἐλεεῖτε διακρινόμενοι·
- 23 οθς δὲ ἐν ψόβῳ σώζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες μισοῦντες καὶ τὸν ἀπὸ τῆς σαρκὸς ἐσπιλωμένον χιτῶνα.

These different readings of the eighth fragment are very significant, giving us a clear idea of the apostolical conceptions of St. Jude, which the copyists ignorantly corrupted, and thus transmitted to us this Epistle in a vitiated state. I omit special notice of the variations as unnecessary, since they may be easily verified by comparison, and inform the reader that he will find at the proper place several various

readings from other MSS, which fully demonstrate the superiority of Mayer's codex. I have thought it best not to omit the fac-similes of the remarkable testimonies, historical and evangelical, of which I have made mention, but to append them, on behalf of the truth, as a confirmation of the sacred relics under consideration, together with a portrait of St. Matthew, executed in ancient fresco, in Mount Athos. The original is the work of the fifth century, and was executed by Hierotheus, who is proved to have been a fellow citizen and scholar of Panselenus, who painted several portraits of holy men on the walls of the churches in Mount Athos, several of which have come down without injury to our own time, adorning the venerable mural frescoes of the place. Their value was unappreciated by most of the travellers who from time to time visited Mount Athos, and who were necessarily altogether unacquainted with the Byzantine art. The only parties who valued them rightly were MM. Didron and Durand, connoisseurs in the art, who made sketches of them from time to

Byzantine art, though latterly confined to Hagiography, and separated from plastic art, is nevertheless in its other conditions a continuation of the Grecian. Hence it unquestionably results that the influence of Grecian upon Byzantine art is greater than that of the Greek orators before Christ upon the ecclesiastical writers, not only as regards invention and arrangement, but also in the mechanical and artistic execution, of which fact those who devote themselves to the history of art are gradually becoming convinced. For not only does the technicality of the style everywhere recall this influence, but sometimes, e.g. the Mother of God is represented sitting on a Grecian throne, and other similar instances might be adduced. From this may be understood that august expression, or intelligible idea, which without previous intuition is admired in the sacred portraits, often even in spite of barbarous want of skill, both in the drawing and colouring. The Byzantine, like every other declining art, in place of the ideal representations and positive conceptions of the Greeks, has fashioned certain invariable types conventionally copied, which have lasted even to the present time. These are not an imitation of any Asiatic stereotype, as some of the present writers on art proclaim, but a necessary consequence of the intellectual and moral condition of the Grecian community. The Byzantine conventionalties therefore, though otherwise injurious to vigour in art, are highly valuable, inasmuch as they have preserved almost unaltered those ancient representations and ideas of the first Christian hagiographers, who immediately after the Greeks, in the era of the first centuries, which was full of artistic piety, gradually moulded in picture the hypothesis of the church. And although many works of Byzantine church architecture and hagiography are preserved both in and out of Greece, and in western Europe, it was believed, in consequence of a work treating on these subjects, that none were extant. But some valuable works on the subject were discovered in Mount Athos a few years ago, concerning which the necessary information will be given elsewhere.\* But to return to the portrait of St. Matthew, which has been successfully engraved, and manifests a character truly and entirely apostolic. For the glance of the eyes, abstracted from all save the Great Object of his contemplation, the thoughtfulness of the character, the holy smile on the lips, and the cheerful benevolence pervading the whole countenance, proclaim the character of the original, and prove the painter to have

been one of the best masters of Byzantine art. So also the first of the garments, termed Perimorphium, together with the Pericladoma, and the Epicladoma, all being ornaments of very ancient fashion, no less denote the affinity between Grecian and Byzantine

And here I must close my remarks on these matters, and render a public tribute of praise to Joseph Mayer, Esq., who has furnished so many objects of importance to the interests of science. Would that his laudable example were followed by others who have private libraries full of MSS., and especially by the keepers of public libraries, most of whom, unfortunately, condemn to perpetual imprisonment that which should be the common property of humanity, and will not place the intellectual and glorious works of the ancients in skilful hands for investigation and publication. This ill-advisedly they do, looking to

\* One of these I gave to M. Durand, at Athens, in 1847, more complete than that which was trauslated by him into French, and published in 1845 at the expense of the French Government. A copy of this I placed in the hands of Ph. Carampines, C. Baphas, and A. Zosimas, printers, at Athens, who published it during my absence in 1853.\* It was also published in German in 1855.\* But all these translations are very incomplete when compared with the Greek original, published in Athens, which was written in the common language by Dionysius, the hieromonach and painter, of Phurna, in Agrapha, anguage by Dohished.\* In this is contained the treatise on Heliotypy, also written in the common language, and differing not a little from the Greek version now first published, and given at page 9th of the preface to this book. It is not contained in the French translation, either from the incompleteness of the MS. from which the translation was made, or from the perversity of the translator. The treatise on Heliotypy  $^s$  also discusses the properties of gun cotton  $(Ba\mu \beta a\kappa \sigma \pi \nu \rho \ell \tau \nu_s)$  Its contents were first published in a pamphlet, at Odessa, in 1843. It is inscribed thus: "  $X\eta\mu\iota\kappa\grave{\alpha}$  ' $A\theta\omega i\tau\hat{\omega}\nu$ ." And at Athens, in 1847, that is to say, before the pretended German inventor published it as his own discovery, having, as it would seem, read the Greek treatise in the Greck papers, and previously in the pamphlets, and after trying the experiment, appropriated the invention. Several ancient MSS, hitherto unknown will testify even to the unwilling concerning other inventions unjustly appropriated, and time will indisputably prove very many unjustifiable claims and unpardonable mistakes. An article very similar to gun cotton is made of paper in the island of Megiste, Chalcia, and other islands, discovered from time immemorial. For the inhabitants of these islands take very old paper and knead it in their hands till thoroughly broken up, cast it into a solution of nitre, leave it there several days, afterwards steep it in other preparations, and obtain fire from it by means of fire-arms. This composition is called chartopyritis.

<sup>1</sup> Didron, Manuel d'Inconographie Chrétienne Grecque et Latine, &c. &c.

2 "Έρμηνεία τῶν Ζωγράφων, ὡς πρὸς τὴν Ἐκκλησιαστικὴν ζωγραφίαν, ὑπὸ Διονυσίου τοῦ Ἱερομονάχου καὶ ζωγράφου, τοῦ έκ Φουρνα των 'Αγράφων, συγγραφείσα έν "Αθωνί τφ 1458, 'Αθήνησι 1853."

The title in more correct manuscripts is-

" Έρμηνεία της καθ' ήμας Αγιογραφίας καθ' ας έχομεν άρχαίας παραδόσεις. Συγγραφείσα τῷ ΑΥΝΗ ὑπὸ Διονυσίου Ίερομονάχου τοῦ ἐκ Φουρνᾶ τῶν ᾿Αγράφων ἐπιστολιμαίου τυγχάνουτος ἐν τῆ Σκήτη τῶν Θεσσαλονικέων τῆ ἐν 'Αθωνι.'
This Dionysius was born in 1388, and died in 1458.

\* Έρμηνεία [τῆς] Ζωγραφικῆς.
Das Handbuch der Maleret vom Berge Athos aus dem handschriftlichen, neugriechischen Urtext übergesetzt, mit Anmerkungen von Didron d. ä und eigenen, von Dr. Godeh Schäfer, Trier, 1855.

"Such an ancient manuscript is extant, written in the vulgar dialect by Dionysius, a monk and figure painter at Athos, in the year 1458, and entitled 'Interpretation of the Painters,' with a view to figure-painting in churches. In it he shows how the figures of the saints should be represented, according to hereditary tradition and the models of the most ancient painters, among whom Manuel Pauselenus was especially distinguished, being a man most renowned for ecclesiastical image-painting, and his paintings are kept on the walls of the Temple on the sacred Mount Athos, and also in the Monastery of Cossiphonisa, in Macedonia. (The manuscript of Dionysius also refers to 'Heliotype,' as he calls that species of taking portraits, which in our own day 'Heliotype,' as he calls that species of taking portraits, which in our own day has been revived among the French, under the name of Daguerrectype, from the name of its inventor.) From such ancient models of sacred painting Dionysius collected his materials for the manuscript under consideration. This has been translated into French, and published by M. Didron (Manuel d'Iconographic Chrétienne Greeque et Latine, Paris, 1845), with an Introductory Preface, in which he expresses his opinion that the book forms a most com plete system of ecclesiastical image-painting, and his admiration of sacred painting

among us; for he has the ancient figures that are preserved in many parts of Greece, among which are often found, hanging side by side, figures of the same saints, painted in different styles and at different periods."

Also the *Hope*, an Athenian paper, wrote (No. 382) in great delight about this book, as also about the "Heliotype," In the 434th number, in which it speaks specially about the "Heliotype," it commences its observations in

"K. Simonides has discovered in an ancient manuscript, containing various information relating to chemistry and painting, that the celebrated painter of the 5th century, Manuel Panselenus was acquainted with the power of the sun's rays to take portraits, which has been lately brought forward in Europe as the sole invention of the Frenchman Daguerre. This ancient manuscript, with many others that are most precious, are in the possession of K. Simouides. It is a very sad reflection, however, that there are some of our clever men who, instead of being moved by national ambition to welcome the discovery of this young patriot, and to vindicate 'Heliotype,' as Panselenus very appro-priately calls it, as the invention of our forefathers, ridicule the discovery, lest, perchance, they may offend the French people, from whom they have received marks of distinction and titles of learning."—Vide Supra, pp. 8, 9.

 $^{\rm s}$  The discovery of Heliotypy being a necessary study, I also endeavoured to learn the art. I began first at Odessa, in 1843, at the instance of my patron, the illustrious Alexander Scarlatus Sturtza, but soon set it aside, going into the interior of Russia. But about eleven months ago, arriving from London at interior of Russia. But about every motions ago, arriving non-Rosson at Liverpool, where I now reside, I was introduced by the kindness of my excel-lent friend Constantine Pappa, Esq., of Chios, to that distinguished man and first-rate artist of this town, G. T. Millichap, Esq., R.A. I learnt it again to the best of my ability. For out of pure good nature, and without fee or reward, Mr. Millichap undertook to instruct me, and taught me the art with the utmost clearness, for which I return him my sincere thanks. The reason why I was desirous of learning the art is, that it contributes greatly to the accurate and speedy copying of manuscripts and other antiquities, as all know. Should the electrotypic process ever he perfected, I will learn that also, not caring what my accusers say, who blame me because I have a fondness for the arts as well as other things.

their own profit. But the day will come when the public, their only master, will call them to account for their ill-advisedness, and then we shall hear how they will endeavour to justify their wholly unjustifiable proceedings. For the public appointed them to be the hired custodians of its wealth, not to be its masters, or to appropriate to themselves, or, worst of all, to dispose of it by unfair obsequiousness. How many learned works of antiquity and the middle ages lie unknown in the British Museum and elsewhere in western Europe? And again, how many of these are vilified as counterfeits; and on the other hand, how many that are really counterfeit and falsely-titled, are considered to be genuine and correctly inscribed? In the same way, several very recent productions are stated to be ancient, and vice versá. And this assuredly results from the ignorance of the various librarians, or of those who have attempted to investigate such matters. Such unluckily are most of them. in the present age, who have obtained their positions undeservedly, and of this the proof is their own works, which are full of inaccuracies resulting from imperfect knowledge. If Mr. Mayer had followed the example of those who fain would have a monopoly of learning, and who assail science as if it were a fraud, these earliest and sacred evidences of the Christian religion would have remained unknown for ages, and perhaps have been lost altogether, to the injury of mankind. For this reason I feel justified in praising and thanking him again and again, at the same time exhorting him, as a faithful servant of the Muses, not to become weary of their service; and in freely uttering these sentiments, I do but discharge my duty, having been a worshipper of science from my youth upward, and no imputation of flattery attaches to me. For so did my parents teach me to do from a child; and so did the chief of churches, the Greek, of which I am a genuine son, educate me. For the same reason I should do ill to omit the name of G. Picton Silke, Esq. formerly of Queen's College, Oxon., who kindly undertook to render the present work from Greek into English, in which form it now appears for the first time, and who has successfully and felicitously acquitted himself of the task; and at the same time I return my thanks to my friends Charles and Henry Stewart, to whom I am indebted for my acquaintance with Mr. Silke, and for many friendly services. I also return a thousand thanks to Edward Masson, Esq., to whom Greece owes many obligations; and to William Bollaert, Esq., who investigated the American antiquities for this edition, both voluntarily aiding me in my work; as well as to that accomplished scholar, E. Hodgkin, Esq., who is indefatigable in such researches. I am deeply grateful also to my Greek compatriots residing in England, who have not ceased, and will not, in labouring for the progress of every good cause, like genuine descendants of those glorious men of olden Greece, the nurse of the Muses and the altar of light, who so often reared her trophies over barbarism, and was the benefactress of the whole world. For to her, and her alone, is due the progress of enlightenment, free government, and the advancement of Christianity, which none can deny. Unhappily, in return for these benefits, the shortsighted statesmen of the present age have condemned the greater portion of the country, as it would seem, to eternal slavery, allying themselves with the believers in the Koran, the persecutors of Christianity and the Muses, the incendiaries of the inestimably valuable libraries of Alexandria, Antioch, Jerusalem, Pergamus, Byzantium, Athens, Cnidus, Smyrna, Stageira, Patara, Cyprus, Rhodes, Syme, Chios, and others, public as well as private; the destroyers, too, of the numerous Grecian cities whence came so many great men, who yet reign and ever will reign in the schools of learning, teaching the human race through the works they have left us, teeming with knowledge of every description. To the descendants of these latter, I again say I return infinite thanks; and I place their names at the head of the list of subscribers, that those not knowing them may become acquainted with them.

In concluding this discourse, I would say to the President, Fellows, and honourable Members of the Historical Society of Lancashire and Cheshire,

#### GENTLEMEN.

I feel no ordinary pleasure in being admitted into your honourable Society, which, in its solicitude for the history of nations and the progress of the arts, spares neither labour nor expense. This work therefore, containing, among other important investigations, an impression of the first evidences of Christianity and other valuable texts, the originals of which I exhibited to you in this city, where it is now first published, and where your Society assembled on the 1st Nov., 1860,\* I beg

<sup>\*</sup>On the 19th October, 1860, a Public Soirée was held in the Town Hall, Liverpool, for the purpose of thanking the benefactor of the town, William Brown, Esq., for the erection of a magnificent Public Library at his own cost. On this occasion I was requested to exhibit for the gratification of the meeting, some of the ancient Greek manuscripts discovered by me, as for instance, those found in Mr. Mayer's Egyptian Museum, written on papyrus, which I readily

did. The principal journals of the town made the following observations on

the occasion:

Brown's Free Library—The Mayor's Source.—There were also several large and valuable illustrated books from the Free Library. Glass cases contained the contributions of Mr. Mayer and Dr. Simonides. The latter contributed the following objects: - A genealogical record of the Kings of Egypt,

to dedicate to the Members at large, as a slight token of my regard. Trusting therefore that you will favourably regard this dedication, looking at the goodness of my purpose and nothing else, and

written 300 years after Christ, over which had been written something on a theological subject, in Uncial Greek, of the 6th century; a genealogy, in the sacred character of the Egyptiaus, with a Greek translation, and several other matters, written on the human skin, during the first century after Christ; other matters, written on the numan sun, number the next century after there arilest specimens of Greek writing on paper; two early Byzantine drawings on paper; an account of the voyage of Annon, King of Carthage, into Egypt, written 50 years before Christ; a letter relating to the ancient hierogyps, written of years before Currier, a return to the first century after Christ; fragments of the Epistles of St. Jude and St. James, of about the same time, Mr. Mayer contributed some of the earliest Christian documents known to exist. One was part of the 19th chapter of St. Matthew, in the Greek Uncial EXIST. One was part or use your coapter of St. matthew, in the Greek Unional letter. It contained the 19th verse, and showed that the reading of it was that "It is easier for a cable to pass through the eye of a needle, &c." A series of manuscripts belonging to Mr. Mayer showed the progress of the art of writing from the earliest period to the middle of the 16th century, commencing with the Egyptian, and going through the Greek, Saxon, French, Italian, with the Oriental languages, such as the Persian, Arabic, &c. Mr. Mayor also sent an ancient Mexican codex, supposed to relate to astronomy, but written in a language that has been lost since the conquest of Mexico by

The Liverpool Daily Times of the same date, in an article headed The Mayor's -Concluding Fête in honour of the Opening of the New Library, observed, -In the drawing-rooms the tables were covered with ancient manuscripts, by various illustrated works of science and art, and by microscopic, kaleido-Scopic, and stereoscopic instruments. Presiding over the microscopes were Messrs. Hardman, Browne, Abraham, and Sanson. Over the manuscripts Dr. Constantine Simonides, who exhibited some unique and highly interesting relies. Among these we observed the carliest Christian manuscript in existories. Among these we observed the earliest Christian manuscript in existence, written 49 years after Christ, being part of the 19th Chapter of Matthew, and another of the 6th Chapter of Acts; letters of Hernippus to Horons Hephrestionides of Alexandria, in the first century; part of the Epistle of St Jude, in the fourth century; and several other manuscripts of about the same date; Palimpset manuscript, Historical Genealogy of the Kings of Egypt, written by Uranius, in the third century, and a copy thereof prepared for publication by Dr. Simonides, one of the earliest Greek manuscripts written on paper; Egyptian theological work, in hieroglyphics, with Greek translation by Melambus, written on human (female) skin, first contury before Christ; the History of the Seventy-two Interpreters, first century before Christ; the History of the Seventy-two Interpreters, first century before Christ; the History of the Seventy-two Interpreters, first century the tragedy of Æschylus, third century; &c. &c.

This took place on the evening of the 19th October, 1860. On the 1st of November following 1 was introduced to a meeting of the Historical Society, by its then President, Joseph Mayer, Esq., and having become a member I exhibited to the numerous members of the society then present the above-mentioned manuscripts and some others, the names of which were omitted by the reporters for the press, apparently for the aske of brevity. The following is the resumé of the proceedings given by the Papers.

is the resume of the proceedings given by the Papers.

HISTORIC SOCIETY OF LANCASHIRE AND CHESHIRE.—A meeting of the archeological section of the members of this institution was held in the small archaeological section of the new Free Library, on Thursday evening. There was a good attendance, and Joseph Mayer, Esq., F.S.A., one of the vice-presidents of the society, was unanimously called upon to preside. The paper of the evening was by Dr. Simonides, on "The Interpretation of Egyptian Hieroglypflics." Dr. Hume, hon. secretary to the society, then rose and said he had a pleasing duty to perform by handing over for the acceptance of the members a beautifully carved ivory scoptre (contained in a rosewood case, with a suit-able inscription on the lid), from the president of the society, Lieutenant General the Hon. Sir Edward Cust. It had formerly belonged to the royal family of Poland, and it was the request of the donor that it should lie before the chairman at each meeting as a mace of office. Dr. Hume, at the conclusion of his remarks, introduced to the meeting Mr. James Brown, of New York, brother of Mr. William Brown, who was extremely well received. Mr. Brown rose in response to the ovation, and said he was very glad that his brother had been able to do what he had done for the town of Liverpool. (Cheers.) They been able to do what he had done for the town of Inverpool. Cincers.) I have were now, he hoped, in a place in which they would not be disturbed for years to come, and he was quite sure that the privilege of enjoying the accommodation so provided would be a great inducement for gentlemen to come and favour them with the reading of interesting papers. They had amongst them that evening two eminent men—Dr. Simonides and Mr. Bollaert—the former distinguished as decipherer of ancient languages, and the latter for his researches. in South America. He concluded by introducing the gentlemen named to the meeting. The minutes of the last meeting were then read by the secretary.

Dr. Hume said they had 500 members belonging to the society, and 36 honorary members They had several honorary members in England and on the Continent, but not one in the United States. He hoped, therefore, they would with acclamation elect Mr. James Brown an honorary member of the society, and he thought there could not be a better introduction to the new building Mr. M'Quie, as senior member of the council, felt great pleasure in seconding Mr. Brown's nomination. (Carried with loud applaus.) Mr. Brown thought it was a great honour to be elected a member of the society, and if on his return home he could do anything for its advancement he should most readily do so Dr. Simonides, who speaks English very imperfectly, then exhibited several manuscripts, written in Gr. ck, and the Chairman entered into an elaborate explanation of them, stating that they were now just on the eve of making great discoveries in ancient writings. Dr. S. nonides, who had been educated abroad, had discovered many rate manuscripts in the archives of the monasteries, and they were therefore now in the possession of a much purer text than they were formerly. The Secretary then read for Dr. Simonides a translation of some arguments in support of his theory, showing that he differed from the French sacants. Dr. Simonides also exhibited a decree in Egyptian hieroglyphus and the Greek translation, written on human skin, and enclosed in a small gold frame. He also showed ly experiments how the writing on manuscripts, which had been rendered invisible by being traced over again by other characters, could again be brought cheer. His clucidetions were warmly received. Matters of interest having been fully discussed, the chair man thanked those gentlemen who had kindly exhibited them, and the meeting

then broke up after a vote of thanks to the chairman.

The curious MS., anonymously referred to in these articles, is the Palimpsest of Uranius of Alexandria, son of Anaximenes, which contains the history of the Kings of Egypt, the author beginning with the foundation of the kingdom, and ending with the reign of Ptolemy Lagus. And this it is which tried the learned men of Germany like gold in a formace, and proved them utterly ignorant of antiquity, and ready to attack real knowledge as though it were a fraud, as many sensible Germans have said before me. For when I had spoken boldly and frankly before the authorities on the incessant demand of the persecutors of truth, and had defended myself against all their charges, the artful contrivance and plot of certain treacherous Germans was made manifest before the tribunal. Accordingly I was acquitted, being proved entirely innocent, and at the same time indemnified by the late muniproved enturely immocent, and at the same time intermitted by the late numi-ficent King of Prus-in for the envious and unjust persocution I had undergone. Moreover, I was recommended by the judges to prosecute the lying calum-niators and plunderers of my property, which, as I still possess the right of action, I shall do in due time; for it is not well to overlook the misdeeds of liars and slanderers. "He teacheth the unruly," - vys St. Paul, "that they be not lifted up." Likewis-those in England who, during my absence, published soot mice up. Determine upon the management who, during my assertice, punchased a variety of charges against me in the English press, are advised to be prepared to prove their accusations against a man who is ever striving for the cause of knowledge; since otherwise they shall, as do the hogs, "return in kind more than they took," as the proverb has it. Among other journals the Presse, of Vienna, wrote as follows concerning me and the false accusation respecting Uranius

SIMONIDES NO FORGER.—The Greek, Simonides, the champion of Philo-Showings no Forder.—The Greek, Simonides, the champion of Philo-jogy, writes the Berlin Morning Post, though cleared from all charges affect-ing his honour, has left us the most painful P limpsestic doubts. In literary circlest, those who have been able to judge, and who have taken any interest in doing him justice, maintain that his Uranius MSS, is genuine, and many preat philological authorities hold the same opinion. The vake lare that had Simonides been capable of writing such a manuscript as "U.-amus", he would have de-served double the sun, that he asked for it from Professor Le pains. Laying this argument saide, we feel that it must be at necontragement to us, mere tyros in learning, to see the first professors of sci nee brought to the confession tyros in carning, to see the first processors of the ancient philosopher philosopher philosopher philosopher philosopher that I know nothing." The learned and honourable Simonides may, however, comfort himself with the consciousness that his laborious task has not been fruitless, and that future generations will make him amends for what he has now sufficed in the cause of philosopy, and will wipe away the painful suspicions which have attached to him. He must hide his Palimpsest in the corner of some old library, and leave it to the lapse of time to bring his hitherto unrewarded labours to honour. In the year 1956, when weeds shall have grown over the Berlin academies, and Dindorf's bones when ween shall have grown over the Berlin anaemies, and Dilladi's blonds are mouldering in the grave, perhaps the government authorities will assist some scholar in his search after the Simonides' Uranius, and if haply he should discover it in the dust of that old library, he will at once make for himself a name and a reputation. It needs not the eye of inspiration to see how this fortunate scholar will immediately write volumes upon his valuable discovery; how the

Vide Liverpool Mercury, October 20th, 1860, and Liverpool Weekly Mercury, October 20th, 1860.

Wide Liverpool Mercury, Nov. 2, 1860; Liverpool Daily Post, Nov. 3, 1860; and Liverpool Weekly Mercury, Nov. 3, 1860

that you will heartily pray that I may be enabled to bring out other more complete works for the public advantage, I say farewell, and subscribe myself, heart and soul,

Respectfully yours, C. SIMONIDES.

now despised parchment will be carried in triumph to the Session Hall, and how an oration will be delivered to the memory of Simonides, the unfortunate but original possessor of that "Uranius," so long despised and neglected by his

prejudiced and short-sighted cotemporaries,
"Die Zeit ernährt und reift die saat

Es lohut sich selber jede Thuut.' Die Presse, No. 88, Wien, 10th April, 1856.

Die Fresse, No. 38, Wien, 10th April, 1856.
Thus wrote the Vienna journal concerning the truth, receiving its contributions from a peaper in Berlin, as did several others which I omit for the sake of brevity. Respecting my "Epistolary Dissertation on Hieroglyphical Letters," which was read by the Secretary of the Historical Society, &c., at the meeting on the 1st November, and the discoveries in Mr. Mayer's Egyptian Museum, the Birmingham Duily Post of December 21, 1850, says:—
A BRIEF DISSERTATION ON HIEROCLYPHIC LETTERS, BY CONSTANTINE SINCHIDES, Ph. D. &c. &c., [London.]—This indefatigable delver in the field of archaeology has recently lighted upon fresh antiquarian "diggins," in the collection of Egyptian and other remains in the museum of Joseph Mayer, Lsq., of Liverpool. The present dissertation deals chiefly with five tablets, engraved with hieroglyphic symbols, relating to various Egyptian kings. M. Simooides, as the literary world is aware, is at issue with Lepsins and others engraved with meroglypine symbols, relating to various Egyptian kings. M. Simonides, as the literary world is aware, is at issue with Lepsius and others as to the method of interpretation applicable to these and other similar tablets, or "cartouches." For example, the emblems on the first of those in Mr. Mayer's collection are supposed by Lepsius to stand for alphabetical characters, foreign the pane of A menophic 11. whereas Microsides are the standard of t Mayer's collection are supposed by Lepsius to stand for alphabetical characters, forming the name of Amenophis, or Amenophis III., whereas Simonides, upon the authority of Chenophis and Charemon, Egyptian writers on hieroglyphics, asserts that the symbols compose the moral axiom, "The power of truth is everlasting;" and that the Egyptians represented the names of their kings,

not by symbols equivalent to the alphabetical constituents of such names, but not by symbols equivalent of the apparent of the deceased monarchs. The testimony of Chenophis, high-priest of Panopolis, and of Cheremon of Memphis, an interpreter of hieroglyphies, is exceedingly conclusive on this point. We are bound to say, moreover, in justice to M. Simonides, Cheremon of Memphis, an interpreter of hieroglyphics, is exceedingly conclusive on this point. We are bound to say, moreover, in justice to M. Simouides, that wherever we have compared his interpretations with the explanations of Egyptian symbols contained in the published and unpublished books of Horapollo, we have found them borne out by the acknowledged authority of the latter. Mr. Mayer's museum contains, moreover, some relies that will be of more general interest, especially to biblical ischolars—namely, fragments of the New Testament on papyrus, more especially of the Gospel of St. Matthew, written in the first century after the death of Christ, and not improbably under the actual dictation of the Evangelist bimself. These fragments contain some singularly important readings, which, owing to the carelessness of successive copyists, have become corrupted, or altogether omitted in the received Greek text. It is to be regreted that so small a portion of this extremely valuable copyists, have become corrupted, or altogether omitted in the received Greek text. It is to be regretted that so small a portion of this extremely valuable and early version has escaped the ravages of time, inamuch as the passages saved contain ample intrinsic proofs of their genuineness and authenticity. They will shortly be published in fac-simile, with a preface in English, historical and critical, and with corroborative passages, also in fac-simile, from other ancient manuscripts of the same passages, also in fac-simile, from other ancient manuscripts of the same passages.

These remarks I have thought fit to publish on account of those who say that "Simonides shows no one the ancient MSS, in his possession, not exceed those most recently discovered in Mr. Mayor's museum." This assertion, which is utterly false, and put forth by ill-disposed persons, (for I never concealed anything,) is sufficiently refuted by the articles extracted from these newspapers.

newspapers.

# CODEX MAYERIANUS,

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## JOSEPH MAYER, ESQ., LIVERPOOL.

My dear Sir,

It is with no ordinary pleasure that I now communicate to you in writing what I briefly announced to you a short time ago by word of mouth.

The discoveries I have made in your Museum will interest the whole Christian world.

The Eight Fragments of Papyrus, already unrolled and deciphered, contain various portions of the New Testament.

On the First Fragment we have the commencement and a considerable part of the First Chapter of Matthew; on the Second, a small portion of the Second Chapter; on the Third, the conclusion of the Ninth and of the Tenth Chapters, and a portion of the Nineteenth; while the Fourth Fragment contains the commencement of the Twenty-seventh Chapter.

The Fifth Fragment contains the conclusion of the Twenty-eighth Chapter.

On the Sixth and Seventh Fragments we have the introductory verses of the First Chapter of the Epistle of James, and on the Eighth the concluding verses of the Epistle of Jude.

These portions of the New Testament, undoubtedly written on these Papyri during the Apostolic age, suffice to shut the mouths of such cavillers as assert that there exists no MS., written in the age of the Apostles, of any part of the New Testament.

These Fragments, while so important as an evidence of the truth of Christianity, are, moreover, exceedingly interesting under another point of view.

Some of them contain words not found in the text, or notes of any editor; and one of them gives a reading which, while corroborated by two MSS. specified below, had, so far as I am aware, previously escaped both the researches and the conjectures of Philologists.

As the Fragments are in many parts defective, such portions of the context as are wanting have been supplied from Bohn's edition of the Greek New Testament. These are printed in red letters.

In submitting to you this imperfect account of the discoveries already made, and venturing to express my ardent hope and firm belief that they will prove but the first-fruits of an abundant harvest,

I am, my dear Sir, yours very truly,

C. SIMONIDES.

#### FRAGMENT I. OF THE

# TO KATA MATHAION EYALLEVION MIDE EXEL

#### COLUMN I.

ΒΙΒΛΟΣ γενέσεως Ἰησοῦ Χριστοῦ, υἰοῦ Δαυτό, υἰοῦ ᾿Αβραάμ. ᾿Αβραὰμ. ἐγέννησε τὸν Ἰσα άκ. Ἰσαὰκ δὲ ἐγέννησε τὸν Ἰακώβ. Ἰακώβ δὲ ἐγέννησε τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ. Ἰούδας δὲ ἐγέν-

σε τον Φαρές και τον Ζαρά ἐκ τῆς Θαμάρ· Φαρε γέννησε τον 'Εσρώμ' 'Εσρώμ δε ἐγέννησε τοι . ράμ' 'Αράμ δε ἐγέννησε τον 'Αμωαδαβ· Αμωαδαβ γέννησε τον Ναασσων Ναασσών ος έγεννησε τοι

Σαλμών Σαλμὼν δὲ ἐγέννησε τὸν Βοὸζ ἐκ τῆς Ῥαχάβ Βοὸζ δὲ ἐγέννη-

τε του 'Ωβὴδ ἐκ τῆς 'Ρούθ' 'Ωβὴδ δὲ ἐγέννησε τοι σσαί: 'Ιεσσαὶ δὲ ἐγέννησε τον Δαυἴδ τον βασιλέα. αυἴδ δὲ ὁ βασιλεὺς ἐγέννησε τον Σολομῶντα ἐκ τῆς 'ῦ Οὐρίου' Σολομῶν δὲ ἐγέννησε τον 'Ροβοάμ: 'Ροιοὰμ δὲ ἐγέννησε τον 'Λβιά: 'Αβιὰ δὲ ἐγέννησε τον τά: 'Ασὰ δὲ ἐγέννησε τον 'Ιωσαφά: ' ὶωσαφὰτ δὲ ἐνθυνησε τον 'Ιωράμ δὲ ἐγέννησε τὸν 'Οζίαν.

Το ἐγέν, ησε τὸν 'Ἰαράμ: 'ἰωθαμ δὲ ἐγέννησε δὲ ἐγέννησε τὸν 'Ἰαράμ δὲ ἐγέννησε τὸν 'Εζεκίαν' 'Εζεκίας' 'Αχαζ δὲ ἐγέννησε τὸν 'Κανασσ'ς 'δ ἐγέννησε τὸν 'Λμῶν δὲ ἐγέννησε τὸν 'Ιωσάαν.

Ίωσίας δὲ ἐγέννησε τὸν Ἱεχωίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ ἐπὶ τῆς μετοικεσίας Βαβυλώνος. Μετὰ δὲ τὴν μετοικεσίαν Βαβυλώνος Ἱεχον ίας ἐγέννησε τὸν Σαλαθιὴλ δὲ ἐγέννησε τὸν Ζοροβάβελ. Ζοροβάβελ δὲ ἐγέννησε τὸν ᾿Λβιούδ δὲ ἐγέννησε τὸν ᾿Κὶακεἰμ. ἱὲ ἐγέννησε τὸν ᾿Λζώρ δὲ ἐγέννησε τὸν Ἰλλούδ ἐκ ἐκένησε τὸν Ἰλλούδ ἐκ ἐκέννησε τὸν Ἰλλούδ ἐκ ἐκέννησε τὸν Ἰλλούδ ἐκ ἐκέννησε τὸν Ἰλλούδ ἐκ ἐκέννησε τὸν Ἰλλούδ ἐκενομβη Ἰησοῦς ὁ ἐκενομβη Ἰησοῦς ὁ ἐκενομβη Ἰησοῦς ὁ ἐκενομενος Χριστός. Πῶσ αι οῦναὶ γε-

Such is the first Fragment, consisting, as you perceive, of five smaller fragments-it contains no word or reading hitherto unknown.

\*It is thus titled in the autograph copy on papyrus of the holy Hermodorus, preserved in the Monastery of Mount Simai, as previously remarked. Videp.16, and Plate II, 6.—In the codes of Mr. Mayer the archaelogists, there is no inscription, as may be seen in the fac-simile, because, unfortunately, it is in a mutilate condition. In some meanuscripts of the New Testament the title is sometimes, "MATΘAIOT ETAPIEAION," ["The Gospel of Matthew;"] at others, ETAPIEAION KATA MATΘAION," ["The Gospel according to Matthew;"] and again, "TO KATA MATΘAION AFION ETAPIEAION," ["The Holy Gospel according to Matthew,"] in some it is, "TO ΠΡΩΤΟΝ ΤΩΝ ΕΤΑΓΙΕΑΙΩΝ," ["The First of the Gospels;"] and in others this inscription is met with, "TA ΟΚΤΩ ΚΑΙ ΠΕΝΤΗΚΟΝΤΑ ΚΑΙ ΤΡΙΑΚΟΣΙΑ ΚΕΦΑΛΑΙΑ ΤΟΥ ΚΑΤΑ ΜΑΤΘΑΙΟΝ ΙΕΡΟΥ ΕΤΑΓΓΕΑΙΟΥ," ["The Three KATA MATΘAION IEPOT ΕΤΑΓΓΕΑΙΟΥ," ["The Three Hundred and Fity-eight Chapters of the Holy Gospel according to Matthew."]

#### Column II.

σαι αὐτήν. Ταῦτα δὲ αύτοῦ ένθυμηθέντος, ἰδοι άγγελος Κυρίου κατ' όναρ ἐφάνη αὐτῷ, λέγωι Ίωσὴφ, υίὸς Δαυΐδ, μὴ φοβηθῆς παραλαβείν Μαριάμ την γυναϊκά σου το γάρ ἐν αὐτή γεννηθὲν έκ πνεύματός έστιν άγίου τέξεται δὲ υίον, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν αὐτὸς γὰρ σώσε την λαόν αύτου άπο των άμαρτιων αυτών, τουτο δι 👵 νεν, ἵνα πληρωθης τὸ βηθὲν ὑπὸ τοῖ 😘 🔻 γαστρὶ έξει, καὶ τέξεται υίὸν, καὶ καλέσουσι τὸ ὄνομα αὐτοῦ Ἐμμανουὴλ· (ὅ ἔστι μεθερμηνευόμενον, μεθ' ήμῶν ὁ Θεός.) Διεγερθείς δὲ ὁ Ίωσὴφ ἀπὸ τοῦ ὕπνου ἐποίησεν, ὡς προσέταξο οί. 🤈 ὁ άγγελος Κυρίου καὶ παρέλαβε τὴν γι ναικα αυτού, και ούκ εγινωσκέν αὐτην, έως ο έτεκε τὸν υίὸν αὐτῆς τὸν πρωτότοκον καὶ  $\hat{\epsilon}$ νεσε το ὄνομα αὐτοῦ Ἰησοῦν. Τοῦ δὲ Ἰη ο οι θέ τος ἐν Βηθλεὲμ τῆς Ἰουδαίας ἐν ἡμέραις Ἡρώδου τοῦ βασιλέως, ἶδοὺ, μάγοι ἀτ ανατολών παρεγένοντο εἰς Ἱεροσόλυμα, λέγοντι 'Ποῦ ἐστιν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίω ειδομεν γάρ αὐτοῦ τὸν αστέρα ἐν τη ἀνατι καὶ ἤλθομεν προσκυνήσαι αὐτώ. ' 'Ακούσας ? 'τιρώσης ο ρασιλέος ειαραχύη, και πασα 'το ροσολυμα- μετ' αυτου και συναγαγων πάντας τοὺς ἀρχιερεῖς <mark>καὶ γ</mark>ραμματεῖς τοῦ λαοῦ, ἐπυν-

Others before me have noticed the diversity of inscription in this Gospel,

These inscriptions are in some manuscripts set before the text; in others affixed to the end, if the manuscripts have the form of a book. If they are in the shape of a roll, they have the inscription on the strip of parchment hanging from the roll, which is called in Greek \( \subseteq \text{IAATBOZ} \). I have seen but one such, still preserved in Mount Athos, the work of about the second century, and containing the entire Gospel of Sk. Matthew, in two skins of parchment written on both sides in small but legible letters. The margins are ornamented with borders of leaves and winding designs. Moreover, the columns of each page, nine in number, are separated by highly elaborate decorations. This Gospel treasure is indeed truly wonderful, not only for the correctness and unmistakable clearness of the writing, but for the beauty of the penmanship and the diversity of the ornamental designs. It bears this inscription:—

"TO KATA MATOAION ETAPPEAION APAAIOT KNIDIOT TYPXANEI TOY METAPPA $\Phi$ E $\Omega$ S METE-

BOOZEKTHCPDYDBBOOZDEETENNH CALLACTORNACIONALONALORIDA

LONCACACACACONOL - ELISCOPPOTETION CONTONION KECIONBARYWAND CIEXO? KATOYCALERY WITOVA TO KA CISO BABY WILL who Boner Zupos Be

MANA DE LOCACITA DE LA CALLA D STHC MAPIAC OF THE CENTURAL HICOM DEMACE CINTERIORIUM CHATONS

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のできればいるためよれのくれてもためですか OTITITIESTERVINGSTUN OCLENOINE KHONCECTE LETONICO

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KANTHOGICKY TENHOLESTHURS

AONTHOCTAPIOPATA TAXTO

/w notroxicpytynoper

TOKATALLATOAIONEVAI TONZAPACKTHEGO LLAPPAPEC TOYCALEADOYCAYTOYIOYAAC SCHENNIE TON STEED SKUB EVIONAIDEEXEIBIBYOCK Deelen NHCE TON DA PECKAL マルのではいれてよっていっとととと 大ダー アクペークべつくかはなくと NEGWCIHCOXXPICTOXXIOX

O EDICALONS TOU K SITT DOCKS Ellobereco TOCKNIONENCON MERCHOCKI CONFITT STOR PIWTHCOKNINAPANOYCAY のようなとうとうということのというと 10X0KXLLEBBX10CETIKKH 古べたととんかとうべきコードとよったと YOUNDCOLOXCMCDENOXC OTOYON CICCY KNIBAPOO のかからからいというのかからい OTOYLEBERYIONKAIIWANHO からかからくなってくろうという大の事のこ ectitaxta/lbmtoccirr io コのとうへくとくとうできていると 「氏人とつとうでした。」ということではなられ CANTECTELLENO! HCOXCTAPA 大タスタスコエC大ターつくなる人の一つで LETOLLENOCHETPOCKYIANYPE KY Y TO CTO NEUTY ON OLLY Y ことととととととしているとというと TEXENTIACANNOCONTAITA CATENAKAOAPTENECTE VECACHENOCOLAL PROCLARCY CAMP CONTCIAKOROCOTOXIOCHO るのとうなっていることとのころと 大きととうついてきかっくこととコステン とのなっているコイドログスプログの文は LATONOCALONOTOXE

VIN DECETO YCLINEX KOTO CLENNTWNOYPANWNTA CIOCETEVENCELEN EICHNESS とところりはなくているというと のようかにとくてつべとしていれていた IHCOYCCTPX DECEITETOICHX のでんべつのくとととこのですというから DYTONECIWITHCE KNAPIHI CACAGONERNICKOCTONYOLON KATTEX DONO KONO KON スピスプエととなりつってくどっとで

THE CODEX OF HERMODORUS

KNIETITHCTOPEXOENTECOXN

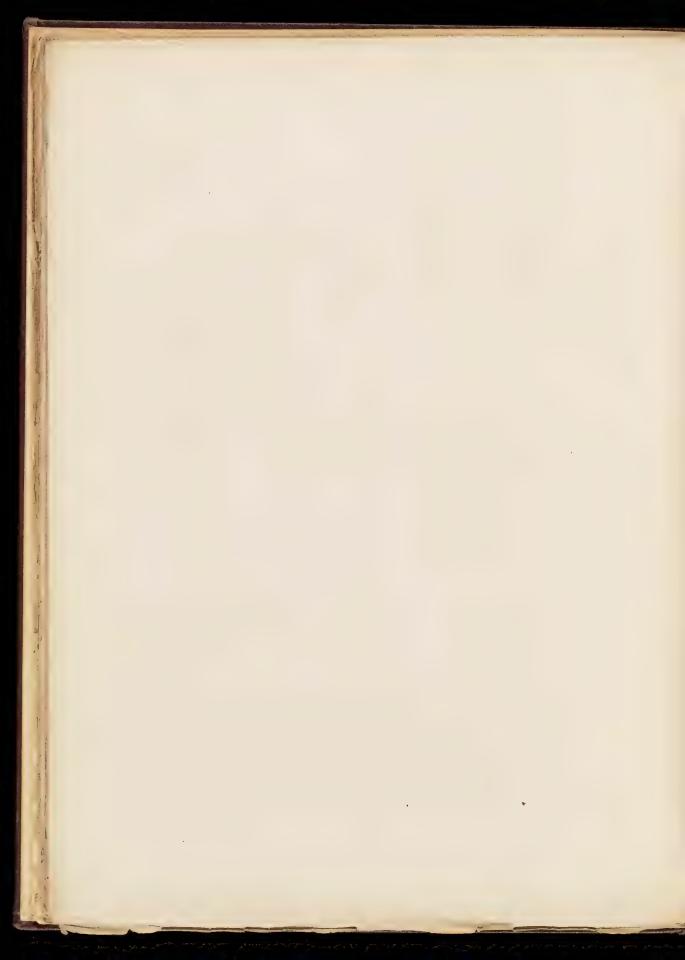
のまたがことにアコダスコダスダメエスの TENANTWILL SOYHULEICA TE ATTOKNIBENCO METPOCE OXAENANYNATONECTIO A CALACTINALISM A SALLI LIGHT OF LOUIS NAMED IN PARTY IN actoichapaanepunoic OT NO VELLCOYCELLEN THECONTOCOONDANGION この人ととなり出ることである。 a concorded and a contoxin ECTHNBACKEIAN TO FOCO BEINHTY OXCIONCICE YELL THEORYOCASOCAICE LEDONECT KARCHINDA

DEOX THENKNIYOU KN TIKE CRくTEPOICTHCEKKで出ているCTOX TOICATIOICTOICENTHIKNIKH と、大の一大といっていることで THCHCOXXDICTOXTOXXXDION PARTICULAR NOTHINGS OF THE AL COUNTINGNOONS りにいいというなのことでいることとと つつとうとなるのでのとうでき EGNHBATTIZONTECAYTOXCEIC REPCON ICMIXADEINOITOY CHANATA SIMILARY LYOURS MONOCEPLUO AUDOCUSOR DA CHUCKNIEVERSTIDA CHNYCUNKYIINDYETULLIED MOYKALION TONTINENCE NA MANAGENCY TELLON LAND DONOLLATOXTIATPOCKATION

> ENAL LEGION TO KNEW CHAILLI CKANDANAGCKIONIGCENIA CALANDHIETIXOCIACIACIAN

STEPOTE TO TOTO POYTOCTOCK Y TOCTOCK CLENTIEEN OICHTANANTO ENKY PIWINTIOYCINA EX JAN KANDONNAN POC EN KY DICTICY NEPTOYCHOX 人口というとはいることというというと のからいとのくろうというので FKNHC> TOCOLOGYTHN TTONDERWAKKSTONUE THUNKY TINETOCITERY AHNIKON ETTTAKICT POTHO **中としてっていてなるとくころでいる** いろうちについるというとれている HINDLOS DEOX HYCONIH TWINEXAMINENTTIWIE OHIS TANTECIC CENOCIO TALINAY TO KANATOCTE でいたことできるというというと LEVICIONATA MONONK BIHNIELEXITY DYEAR CLONADIOMORNIEC TELLY BIHNACIAN KAICLANAS TELESTH NEKEL NON BUTHERS KN TOCKY TAKI CLIETATHN TOYATOCTOLOYTELEXTHC IONANDICE KHON DELLETE BPAICAC TOICENTHINAIKH 人のたれでいるかんとしたとうだ BAPAOLOUNDOCONTOCTO とのうけつくかべつろうくのくととい ONALY NOVONINATION ON PRINCIPLO eccention participation KATALLATONONEYATTELLON KYPIOXATIOCTOXOIXALLA DETECHTION TO SEPTED HITHUR TOCTOLONESH TICTOICAICAWKATHICTITA

TECTICAPAAYNATAICO



#### GOSPEL OF ST. MATTHEW.

#### THE GOSPEL ACCORDING TO MATTHEW RUNS THUS: \*

1.-1 The book of the generation of Jesus Christ, the son of David, the son of Abraham. 2 Abraham begat Isaac: and Isaac begat Jacob; and Jacob begat Judas and his brethren; 3 And Judas begat Phares and Zara of Thamar; and Phares begat Esrom; and Esrom begat Aram; 4 And Aram begat Aminadab; and Aminadab begat Naasson; and Naasson begat Salmon; 5 And Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse; 6 And Jesse begat David the King; and David the King begat Solomon of her that had been the wife of Urias; 7 And Solomon begat Roboam; and Roboam begat Abia; and Abia begat Asa; 8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram begat Ozias; 9 And Ozias begat Joatham; and Joatham begat Achaz; and Achaz begat Ezekias; 10 And Ezekias begat Manasses; and Manasses begat Amon; and Amon begat Josias; 11 And Josias begat Jechonias and his brethren, about the time they were carried away to Babylon: 12 And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; 13 And Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; 14 And Azor begat Sadoc; and Sadoc begat Achim; and Achim begat Eliud; 15 And Eliud begat Eleazar; and Eleazar begat Matthan; and Matthan begat Jacob; 16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. 17 So all the generations from Abraham to David are fourteen generations; and from David until the carrying away into Babylon are fourteen generations; and from the carrying away

priests and scribes of the people together, he demanded of them where Christ should be born. 5

"THN KAINHN ΔΙΑΘΗΚΗΝ ΤΗΙ ΒΟΥΛΗΙ ΤΩΝ ΣΥΜΔΙΩΝ Ο ΓΡΑΨΑΣ ΘΕΟΔΩΡΟΣ."=

into Babylon unto Christ are fourteen generations.

18 ¶ Now the birth of Jesus Christ was on this wise:

when as his mother Mary was espoused to Joseph,

before they came together, she was found with child

of the Holy Ghost. 19 Then Joseph her husband,

being a just man, and not willing to make her a public

example, was minded to put her away privily. 20

But while he thought on these things, behold, the

angel of the Lord appeared unto him in a dream,

saying, Joseph, thou son of David, fear not to take

unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. 21 And she shall bring

forth a son, and thou shalt call his name JESUS: for

he shall save his people from their sins. 22 Now all

this was done, that it might be fulfilled which was

spoken of the Lord by the prophet, saying, 23 Be-

hold a virgin shall be with child, and shall bring forth

a son, and they shall call his name Emmanuel, which

being interpreted is, God with us. 24 Then Joseph

being raised from sleep did as the angel of the Lord

had bidden him, and took unto him his wife: 25

And knew her not till she had brought forth her

first-born son: and he called his name JESUS.

II.—1 Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold, there

came wise men from the east to Jerusalem. 2 Say-

ing, Where is he that is born King of the Jews?

for we have seen his star in the east, and are come to

worship him. 3 When Herod the king had heard

these things, he was troubled, and all Jerusalem with

him. 4 And when he had gathered all the chief

"The New Testament, to the Council of Syme, presented by the writer Theodorus."

This once lay in the Monastery of Panornites, in Syme, and was removed thence by Benedict the Symean, my uncle on the mother's side, a little before the insurrection in Gresce, and preserved by him at Mount Athos, whither he removed; for at that time the learned and illustrious Benedict was chief of the Monastery of Panornites  $(\Pi ANOPMITH\Xi)$ .

He related, from written and oral tradition, that one of the priests of the Temple of Neptune, in Syme, (called Elpistratus before his baptism, and Theodorus afterwards), wrote this, and presented it to the Council of Syme, in the second century. It is written on parchment of great brilliancy, having a

ΓΡΑΨΕ Δ' ΑΤΤΟ ΕΝ ΚΝΙΔΩΙ ΤΩΙ ΟΓΔΟΩΙ ΚΑΙ ΟΓΔΟΗΚΟΣΤΩΙ ΕΤΕΙ ΤΟΥ ΜΕΤΑ ΤΗΝ ΑΝΑΛΗΨΙΝ ΕΚ ΝΕΚΡΩΝ ΑΝΑΣΤΑΝΤΟΣ ΚΤΡΙΟΥ ΗΜΩΝ."—

"The Gospel according to Matthew is the work of Aglaius of Cnidus, the copyist. He transcribed it in Cnidus, in the 88th year after the resurrection of

our Lord from the dead."

The custom of writing inscription on the  $\Sigma \iota \lambda \lambda \nu \beta o s$ , or strip of parch ment, is a very ancient one, chiefly prevailing before the Christian era; also that of writing them before the text,  $(\pi \rho o \gamma \rho \delta \phi e \nu)$  and at the end  $(\nu \pi o \sigma \phi \phi e \nu)$ 

Besides the copy of Aglaius, another manuscript of the New Testament is extant in my father's house, the gilt  $\Sigma t \lambda \lambda \nu \beta o \varsigma$  of which bears this inscription:—

¹ The Monastery of Panormites possesses considerable historical importance; it is situated on the west of the island, in the harbour of Panormis, whence th: monastery derived its name. It was erected on the ruins of the Temple of Panormian Neptune, in the fourth century after Christ, and

was consecrated to the Archangels of the Lord, Michael, Gabriel, and Raphael. To the east of the monastery, which is commonly called "Panermiotes," several highly valuable inscriptions have been discovered, which I shall shortly publish. ( Vide the end, Plate XI.  $\Theta'$ , I'.)

#### FRAGMENT II. OF THE

#### COLUMN I.

. `. , ' ' ' ' Β ' . ` . ης 'Ιουδαίας' ούτω γὰρ γέγραπται,  $\cdots$  :  $\cdots$  · Καὶ σὰ Βηθλ  $^{\prime}_{i'}$ · γη Ἰούδα, οἰδα- $^{\prime}_{i'}$ · ;  $^{\prime}_{i}$ · · · · · ·  $^{\prime}_{i'}$  ε  $^{\prime}_{i'}$  τοις ήγεμόσιν Ἰούδα· ἐκ σοῦ ; ε ε το τεται ήγούμενος, δστις ποιμα-- - ον λαόν μου τον Ἰσραήλ. " Τότε Ἡρώδης λάθρα πλέσας τους μάγους ήκρίβωσε παρ' αὐτών τὸν χρόνον - δ όπομαίνου ἀστέρος καὶ πέμψας αὐτοὺς εἰς Βηθλεέμ εἶπε 'Πορευθέντες ή δη εξετασατε περὶ τοῦ παι ως αιριβώς, ἐπὰνδὲ εὖρητε τὸ γεννη θὲν, ἀπαγγείλατέμοι, ὅπως κἀγὼ ἐλθὼν προ σκυνήσω αὐτῷ, οἱ δὲ ἀκούσαντς . βασιλέως επορεύθησαν άπονήρως τὶ ίδοὺ, ὁ ἀστὴρ ὃν εἶδον ἐν τῆ ἀνατολῆ προῆγεν αὐι εως ελθών έστη επάνω οδ ην το παιδίον. ίδόντες ε ττέρα έχάρησαν χαράν μεγάλην σφόδρα καὶ έλθόν τες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον ις Μερίας της μητρός αὐτοῦ οἱ καὶ πεσόντες προσεκύνησαν ... φ, καὶ ἀνοίξαντες τοὺς θησαυροὺς αύτων προσήνεγκαν αὐτῷ δώρα, χρυσὸν καὶ λίβανον ι σμύρναν. καὶ χρηματισθέντες κατ' όναρ μὴ ἀνακάμψαι πρὸς Ἡρώδην, δι' ἄλλης ὁδοῦ ἀνεχώρησαν είς την χέριν αίτων. Αναχωρησάντων δὲ αὐτών, ίδου, ἄγγελος Κυρίου φαίνεται κατ' ὄναρ, τῷ 'Ιωσήφ, λέγων' ' Έγερθεὶς παράλαβε το παιδίου καὶ τὴν μητέρα αὐτοῦ, καὶ δεί γε εἰς Δἴγυπτον, καὶ ἴσθι ἐκεῖ, ἔως ἄν εἴπω σοι μέλλει γὰρ

COLUMN IL.

τὴν μητέρα αὐτοῦ νυκτὸς, καὶ ἀνεχώρησεν εἰς Αἴγυπτον καὶ ἢν ἐκεῖ ἔως τῆς κελ ὑτῆς Ἡρώδου ἵνα πληρωθῆ τὸ ῥηθὲν ὑπὶ τοῦ Κυρίου δια

- 5 τοῦπροφήτου λέγοντος 'Έξλιγύπτου ἐκάλεσα τὸν υἰόι Τότε 'Ηρώδης, ἰδὼν ὅτι ἐνεπαίχθη ὑπὸ τῶν μάγ- [μου' ων, ἐθυμώθη λίαν καὶ ἀποστείλας ἀνείλε πάντας τοὺς παίδας τοὺς ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὁρίοις αὐτῆς ἀπὸ διετοῦς καὶ κατωτέρω, κατὰ
- 10 τὸν χρόνον ὃν ἠκρίβωσε παρὰ τῶν μάγων. Τό τε ἐπληρώθη τὸ ῥηθὲν ὑπὸ Ἱερεμίου τοἱ προφήτου λέγοντος: " Φωνὴ ἐν 'Ραμῷ ἠκούσθη θρῆνος καὶ κλαυθμὸς καὶ ὀδυρμὸς πολύς 'Ραχὴλ κλαίουσα τὰ τέκνα αὕτῆς· καὶ οἰν
- ήθελε παρακληθήναι, ὅτι οὐκ εἰσί." Τελευτήσαι
  τος δὲ Ἡρώδου τοῦ βασιλέως, ἰδοὺ ἄγγελος
  Κυρίου κατ' ὅναρ φαίνεται τῷ Ἰωσὴφ ἐν Αἰγύπτῳ, λέγων ' ὙΕγερθεὶς παράλαβε τὸ παιδίον
  καὶ τὴν μητέρα αὐτοῦ καὶ πορεύου εἰς γῆι
- 20 'Ισραήλ τεθνήκασιγὰρ οἱ ζητοῦντις τὴν ψυχὴν τοῦ παιδίου.' 'Ο δὲ ἐγερθεὶς παρέλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ, καὶ ἢλθεν εἰς γῆν Ἰσραήλ. ἀκούσας δὲ, ὅτι ᾿Αρχαίλαος βασιλεύει ἐπὶ τῆς Ἰουδαίας ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ, ἐφοβήθη ἔκεῖ ἀπελθεῦν χρηματισθεὶς δὲ κατὶ ὑναρ
- 25 ἀνεχώρησεν εἰςτὰ μέρη τῆς Γαλιλαίας, καὶ ἐλθὼν κατώκησεν εἰς πόλιν λεγομένην Ναζαρέτ' ὅπως πληρωθῆτὸ ῥηὐἐν

Such is the second Fragment—it contains, as you perceive, in verses 8, 9 and 11, words not found in other European MSS. of the New Testament. Here and below the words not found in other MSS, have been printed in spaced letters.

redish colour. The writing, though small, is extremely legible, and the margins are elaborately ornamented.

The whole consists of bands of parchment, and is rolled round a silver cylinder, from which it is suspended, and which the ancient calligraphers called \( mope\mu po\vec{b}\rac{b}\rac{v}\gamma\_{p}\). The preumodelles itself is one inch in circumforence and four in length, and the ends are in the shape of a lion. It has an oval case, very elegant, and also made of silver, and standing on four different feet, a man, a lion, a calf, and an eagle, which represent the four evangelists. For the mm delineating the incarnation of the Saviour, represents Matthewy the lion, symbolizing that which is energetic and kingly, stands for Mark; the calf denotes religious worship, and therefore signifies Luke, and the eagle, symbolizing the inspiration of the Holy Choat, signifies John. This I received as a gift from my uncle shortly before his death, and have kept it at my father's, together with other seacce manuscripts.

- 1. ΔΑΥΙΔ.] This name is found in some manuscripts of the New Testament written thus ΔΑΤΕΙΔ, in others ΔΑΒΙΔ. The first of these three forms is the most correct, and the name Δαὐδ, which is Egyptian and not Hebrew, signifies "furnisher of good things." ΔΑ being Egyptian, for a furnisher or provider, and ΤΙΔ for good things. The second form of spelling seems attributable to corruption; and the third, which Chaladicises the termination, means "discontented." This word, like many others, was common among the Chaladeans and Egyptians. The difference in the spelling of the name proceeded entirely from the inattention of the copyists.
- 11. BOOZ.] This name is written BOOZ in other MSS., but this spelling is not confirmed. BOOZ signifies "a flourishing man."
- 22.  $I\Omega\Sigma IA\Sigma$ .] The name  $I\omega\sigma la\varsigma$  is also found written  $I\omega\sigma \epsilon la\varsigma$ , but it should be spelt as given in Mayer's codex, for so it is written in most ancient MSS. The word means "regeneration."

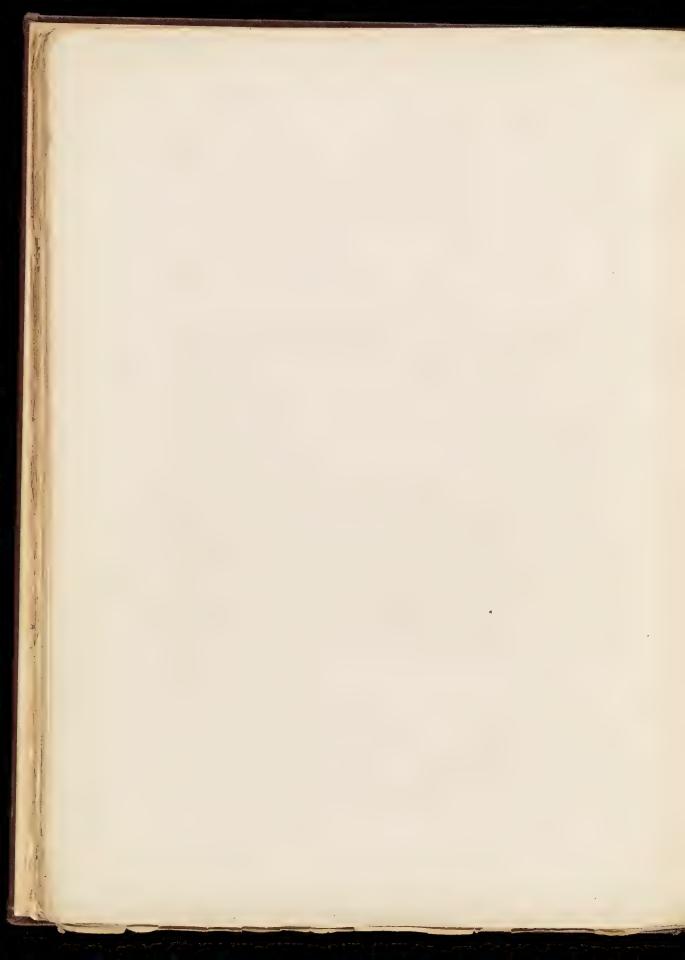
- 27.  $\Sigma A\Lambda A\Theta IH\Lambda$ .]  $\Sigma \epsilon \lambda a\theta \iota \eta \lambda$  in some MSS., but in my opinion Mayer's codex is quite correct, as the word so written signifies "renown."
- 28. ZOPOBABEA.] Some MSS. read  $Zopo\beta\acute{a}\mu\beta\epsilon\lambda$  which appears to be a false spelling. The word means "resolute."
- 34. ΚΑΙ ΠΑΣΑ ΙΕΡΟΣΟΛΥΜΑ.] In the codex of Hermodorus "Καὶ πᾶσα ἡ πόλις. Ἱεροσολύμων."

Here I only compare the preserved text of Mayer's codex with those extant in the libraries, and frequently published. The parts which are wanting in it are distinguished by red ink, and I pass them by as having no bearing on the present subject. The codex of Mayer wholly agrees with the before mentioned very ancient codices; those for instance of Hermodorus, Aglaius, Theodorus, Standys, and Menas. For this reason, regarding them all as one, I do not distinguish them in the comparison. There are indeed a few insignificant graphical differences, as I will show when I am able to publish, as I purpose doing, the entire Gospel of St. Matthew, in fac-simile, after the codex of Hermodorus. It is much to be desired that the Bible Society would undertake the comparison of all the copies of the New Testament extant in Europe, Asia, and Egypt, by means of men really competent in Greek palso-graphy, and not superficial pretenders. Many such are in existence, especially of the earliest centuries after Christ, and many of the Old Testament as well. This I well know; and those who assert the contrary do not know what they are saying; for they know nothing of the royal libraries in Mount Athos, &c., nor will they ever see one of them, for reasons which I am well acquainted with, but omits os an not to give rise to scandal.

2.  $IH\ IOTAA$ .] In some MSS of the New Testament, as their editors remark, the reading is  $\Gamma\eta$  ' $Iov\delta a(a\varsigma$  instead of  $I\eta$  ' $Iov\delta a$ . Also  $EK\ EOT$  for  $\dot{\epsilon}\kappa$   $\sigma o\dot{\nu}$ , and IIOIMENEI for  $\pi o\iota \mu a \nu \dot{\epsilon}$ . The spellings  $\dot{\mu}\kappa \rho \epsilon |\dot{\nu}\kappa \sigma a\nu\rangle$ ,  $\dot{\nu}\kappa \rho \epsilon |\dot{\nu}\kappa \sigma a\nu\rangle$ , and  $\dot{\nu}\kappa \rho \epsilon |\dot{\nu}\kappa \sigma a\nu\rangle$  are the result of the want of a proper knowledge of orthography on the part of the

HTOYMCINOCOUTICHE, AHINTOTEHPWAHC NOOPA CETAPATTWATURYPUNON JEEWITEM+ ACATTOYCEIC IGHTHELE COLELICAM שלאושדעת ארט של אוראדן מדשוד CKANHCM & LIMINITE PKOLCYN ond uncomproduct of PONGNIHISMODOLHIMBOHISMA **ECTHEL SUMOL HULDLAND POUR DON SON** РУБХФНСФИХФФИМЕГЕНИ TECENTHUOIKIANAMIONATORIAMION MHTPOCATTOYORAINECONTEC (MANOIZ MIRCLOTEOHCATPOTO STWI SWPSXPTIONKSINBSHUN MATICO ONTEC KATONAPMHONA

ALLY THOP KNHNEKELEWETHO BOH O THE WOHN TO AN LOO MAIL TUTTOPOPHTOYNETONTOCEZO TOTEHPW WHO I AWNUTTENETY **MUEDINOUNDHKDIDUO** TOYCHAL ACTOYCHAN BHOME ON STITICALOFIGLOUS KAIKSIMIEDA TONXPONUNONHKPIBUCETO TE E-TAMPWORTOPHOENTAGY LE CONTROL MANGE LO LO COMPHET OBULHOCKSKY KY STOWNOCKSYO by hyky Morcatoteknood HACKEMAPAKAHOHNMOTION TOCACHPWAOTTOTBACINEWCIA KYPIOY KETONOP POINCE ATWINE LUMING LMHELEBBEICHAPON KNIMMMTEPARTTOKNINOPE יייאור ועום פרייה ליווא אוויאים פרייו העוטיי



#### GOSPEL OF ST. MATTHEW.

And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, 6 And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel. 7 Then Herod, when he had privily called the wise men, inquired of them diligently what time the star appeared. 8 And he sent them to Bethlehem, and said, Go at once and search diligently for the young child: and when ye have found the infant, bring me word again, that I may come and worship him also. 9 When they had heard the king, they departed without guile; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. 10 When they saw the star, they rejoiced with exceeding great joy. 11 ¶ And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. 12 And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. 13 And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. 14 When he arose, he took the young

child and his mother by night, and departed into Egypt: 15 And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. 16 ¶ Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. 17 Then was fulfilled that which was spoken by Jeremy the prophet, saying, 18 In Ramah was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not. 19 ¶ But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt, 20 Saying, Arise, and take the young child and his mother, and go into the land of Israel: for they are dead which sought the young child's life, 21 And he arose, and took the young child and his mother, and came into the land of Israel. 22 But when he heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee: 23 And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

various copyists.  $BH\Theta \Lambda EEM$  signifies olkos ἄρτου ζώντος, "The house of living bread.

- 8.  $\dot{E}IIIEN.$ ]  $EIIIEN~ATTOI\Sigma$  So in the codex of Hermodorus and that of Stachys.
- 8.  $\Pi OPET\Theta ENTES HAH E \not\equiv ETASATE \Pi EPI TOT \Pi AIDIOT AKPIBOS.*]$  Thus in the codes of Hermodorus, and the copies made from it. In some of the European MSS, this passage often occurs as follows:—(1.) 'Efertávare àkribás'  $\pi e \rho h^* rob$ '  $\pi aidiou$ . (2.) 'Analytífoate àrfalós  $\pi e \rho h$  rob  $\pi aidiou$ . (3.) 'Anribâs' èfetávare  $\pi e \rho h$  rob  $\pi aidiou$ .
- 9. EHAN  $\Delta$ E ETPHTAI TO ΓΕΝΝΗΘΕΝ ΑΠΑΓΓΕΙΛΑΤΕ MOI.] So in the codex of Hermodorus. In our common MSS, it is sometimes  $^{\prime}$ Επάν δε εθρηται ἀπαγγείλατέ μοι ὅπως, &c.; ithe following occasionally occurs, Έλυ εθρηται ἐπαγγείλατέ μοι, από κισ ἀναγγείλατέ μοι, από αναγγείλατέ μοι, από διαγγείλατέ μοι, από διαγγείλατέ μοι, από διαγγείλατέ μοι, &c.
- 11. ΕΠΟΡΕΤΘΗΣ ΑΝ ΑΠΟΝΗΡΩΣ ΚΑΙ ΙΑΟΤ Ο ΑΣΤΗΡ ΟΝ ΕΙΔΟΝ.] This pre-age in the common editions occurs without the abverb  $A\Pi ONHP\Omega\Sigma$ , as previously mean and. Vide p. 27. In some the reading is "Καὶ ίδου ὁ ἀστὴρ θυ είδου (in etters ίδοι) ἀ τῆ ἀνατολῆ προῆγεν αὐτούς μεχρισοῦ ἐλθὸυ ἐστάθη ἐφ' οὕ ἦν ὁ παίς." In others "ἐπὶ τοῦ παιδίου," also, ἐστάθη οῦ ἦν τοῦ παιδίου.

But these readings are not confirmed, nor the following, edpov, or eldov  $\tau \dot{o} \nu$   $\pi a i \delta a$ .

- 4.  $THO\ TOT\ KTPIOT$ .] So in the codex of Hermodorus. In others the genitive case of the article  $\tau o\hat{v}$  is omitted.
  - 9. ΑΠΟ ΔΙΕΤΟΥΣ.] In others ἀπὸ διετίας.
- 11. THO IEPEMIOT.] In the MSS of the Patriarch Menas this passage stands thus, "'Τπὸ τοῦ Πνεύματος τοῦ Κυρίου δὶ 'Γερεμίου τοῦ προφήτου λέγοντος." In some texts that I am acquainted with the reading is not ὑπὸ 'Γερεμίου but ὑπὸ Κυρίου, or ὑπὸ τοῦ Κυρίου, and some of the copies spell the name of the prophet wrongly, as we find 'Ήρεμίου, 'Γερεμίου and 'Τηρεμέου.
- 12. PAMA.] The spelling Eββέρμλ, which is found in some MSS, is incorrect, because R.1.M.1 is the name of a city lying near Bethlehem, but ERRHAMA is a pure Egyptian (not Jewish) word, signifying a precipitous eminence in the middle of a plain. And so the Evangelist Matthew (though knowing both these widewing to R.1.M.A), because in that city the greatest slaughter of the classic skipher, and it is an expectation of the declaration of the state of the city when they speak of RAMA. It and if in any place they use a similar word to express anything high, they use the word R.1.M.E.A., and not RAMA. It is said to see that many of those who undervalue the Septuagint version, not only distalieve the prophecies as there set forth, but also the express statements of st. Mattlew, who as distinctly alludes to the City of Rama, as do the LXX. The Greek word, which means sprinkling, is RAMA, not RAMAA.

<sup>\*</sup>In reference to the contents of the second fragment, it is not undeserving of notice, that, if the text contained the adverb "axpicos" at all, it must have followed the word "\piai\(\delta\int\_0\)iou."

#### FRAGMENT III. OF THE

#### COLUMN L

΄ Ε΄ θέλεις τέλειος εἶναι, ὖπαγε, πώλησόν σου τὰ ὑπάρχοντα, καὶ δὸς πτωχοῖς καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ· καὶ δεῦρο ἀκολούθει μοι. ἀκούσας δὲ ὁ νεανίσκος τὸν. λόγον τοῦτον ἐσιώπησε καὶ ἀπῆλθε λυποόμενος ἦν γὰρ έχων κτήματα πολλά. ὁ δὲ Ἰησοῦς εἶπε τοῖς μαθηταῖς αὐτοῦ· ᾿Αμὴν λέγω ύμιν, ότι δυσκόλως ὁ πλούσιος εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν. πάλιν δὲ λέγω ὑμῖν εὐκοπώτερόν ἐστι κάλων διὰ τρυπήματος ραφίδος διελθεῖν, ή πλούσιον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ. άκούσαντες δὲ οἱ τοῦ Ἰη σοῦ μαθηταὶ ταῦτα, έξεπλήσσοντο σφόδρα, λέγοντες Τίς ἄρα δύναται σωθήναι; ἐμβλέψας δὲ ὁ Ἰησοῦς, εἶπεν αὐτοῖς 'παρὰ ἀνθρώποις ἀδύνατον τοῦτό ἐστι· παρὰ δὲ Θεῷ πάντα δυνατὰ καὶ ο ὐδὲν ἀδύνατόν ἐστι. Τότε ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ· ''Ιδοὺ, ἡμεῖς ἀφήκαμεν πάντα καὶ ἦκολουθήσαμέν σοι τί ἄρα ἔσται ἡμιν;' ὁ δὲ Ἰησοῦς εἶπεν αὐτοῖς: ' Αμην λέγω ύμιν, ότι ύμεις οι ἀκολουθήσαντές μοι, ἐν τῆ παλιγγενεσία, ὅταν καθίση ὁ υίὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αύτου καθίσεσθε καὶ ύμεῖς ἐπὶ δώδεκα θρόνους, κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ. καὶ πας ος αφήκεν οικίας ή αδελφούς ή αδελφας η πατέρα η μητέρα η γυναίκα η τέκνα η άγρους ένεκεν τοῦ ὀνόματός μου, έκατονταπλασίονα λήψεται, καὶ ζωὴν αἰώνιον κληρονομήσει. Πολλοί δὲ ἔσονται πρῶτοι, έσχατου καὶ έσχατοι πρώτοι, 'Ομοία γάρ έστιν ή βασιλεία των οὐρανων ἀνθρώπφ

#### COLUMN II.

οἰκοδεσπότη, ὅστις ἐξῆλθεν ἄμα πρωὶ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελώνα αὐτοῦ.
συμφωνήσας, δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν, ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελών.

5 αὐτοῦ· καὶ ἐξελθὼν περὶ τρίτην ὤραν, εἶδεν ἄλλους ἐστῶτας ἐν τῇ ἀγορῷ ἀργούς κἀκείνοις εἶπεν· "Υπάγεται καὶ ὑμεῖς εἰς τὸν ἀμπε-λῶνα· καὶ ὁ ἐὰν ῇ δίκαιον, δώσω ὑμῖν." οἱ δὲ ἀπῆλθον. πάλιν ἔξελθὼν περὶ ἔκτην καὶ ἐννάτην·

10 ὤραν ἐποίησεν ὡσαύτως, περὶ δὲ τὴν ἐνδεκάτην ὤραν ἐξελθὰν, εὖρεν ἄλλους ἐστῶτας καὶ λέγει αὐτοῖς: " Τί ὧδε ἐστήκαται ὅλην τὴν ἡμέραν ἀργοί;" λέγουσιν αὐτῷ· ""Οτι οὐδεὶς ἡμῶς ἐμισθώσατο" λέγει αὐτοῖς: " Υπάγεται καὶ

1. ύμεις εἰς τὸν ἀμπελώνα· καὶ δ ἐὰν ἢ δίκαιον λήψεσθε 'Οψίας δὲ γενομένης, λέγει ὁ κύριος τοῦ ἀμπελώνος τῷ ἐπιτρόπῳ αὐτοῦ· "Κάλεσον τοὺς ἐρ γάτας, καὶ ἀπόδος αὐτοῖς τὸν μισθὸν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων, ἔως τῶν πρώτων." καὶ ἐλθόν

20 τες οἱ περὶ τὴν ἐνδεκάτην ἄραν ἔλαβον ἀνὰ δηνάριον. ἐλθόντες δὲ οἱ πρῶτοι ἐνομησαν, ὅτι πλείονα λήψονταν καὶ ἔλαβον καὶ αὐτοὶ ἀνὰ δην άριον. λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου, λέγοντες, 'ὅτι οῦ-

Το τοι οι έσχατοι μίαν ώραν εποίησαν, και τσους ήμιν αυτούς έπο

σας τοις βαστάσοσι το βάρος της ημέρας και τον καύσωνα." δ δε απο κριθείς είπεν ενί αὐτων "Είνα, ο ολκ όλ κώ σε ούχι δηναρίου συνεφώνησάς μοι; άρον τον σε

30 και ὅπαγε. θέλω δὲ τούτω τῷ ἐσχάτω δοῦναι ὡς κε.
σοι. ἡ οὐκ ἔξεστί μοι ποιῆσαι ὁ θέλω ἐν τοῖς ἐμος
ἡ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι;"

Thus runs the third of the Fragments, which in some parts exhibits a reading very different and superior to the known text, as before remarked (vide page 27). For none of the words are to be found in any copies of the Gospel in the libraries of Western Europe. I will now proceed to annotate the variations of the other copies.

- 16. TELETTH SANTOS AE HRWLOT TOT BASILAEWS. So in the codex of Hermodorus, and the copies made from it. In our common MSS, the reading is "TELEUTÝ $\sigma$ avtos dè  $\tau$ od'  $H\rho$ ώδου."
- i? KAT ONAP  $\phi$ AINETAI.] So in the codex of Hermodorus. Some copies have the verb before the noun, "  $\phi$ alverat  $\kappa$ ar"  $\delta$ va $\rho$ "
- 21. TO  $\Pi AI \Delta ION$ .] In the codex of Beza  $\tau \partial \nu \pi \alpha \delta \hat{\alpha}$  instead of  $\tau \partial \alpha \alpha \delta \hat{\alpha} \hat{\nu}$ , and in others we find  $\Delta \iota e \nu \rho \theta e l \rho$  and  $e l \sigma \hat{\eta} \lambda \theta e \nu$  instead of  $e^{\nu} \nu \rho \theta e l \rho$  and  $\hat{\eta} \lambda \theta e \nu$ .
- 3. AKOTΣΑΣ ΔΕ Ο NEANIΣΚΟΣ ΤΟΝ ΛΟΓΟΝ ΤΟΤΤΟΝ ΕΣΙΩΠΗΣΕ ΚΑΙ ΑΠΗΑΘΕ ΑΤΠΟΤΜΕΝΟΣ, "And when the young man heard this saying he was silent, and went away sorrowful," this is the reading of the copy of Hermodorus, and those transcribed from it. In the copy of Nectarius (ride page 17), the passage is as follows:—"Ακούσας δε τὸν λόγον τοῦτον ὁ νεανίσκος ἀπῆλθε σύννους," "Από the young man heard this saying, he went αναγ pensive." In some it is thus, "'Ακούσας δε τὸν λόγον ὁ νεανίσκος ἀπῆλθε λυπούμενος
- $\sigma\varphi\delta\delta\rho a$ ," "And when the young man heard the saying, he went away exceedingly sorrowful,"
- 5. KTHMATA, "possessions;" χρήματα, "wealth," is found in other MSS.
- 5. Thus is the reading of the codex of Hermodorus and others. (See p. 46.) But in the codex Mayerianus I do not know whether the reading Στραφείς existed, because, by the ravages of time, that part of the papyrus has been destroyed.
- 6. ΟΤΙ ΔΥΣΚΟΛΩΣ ὁ πλούσιος εἰσελεύσεται εἰς τὴν βαστιλείαν τῶν οὐρανῶν, "That a rich man shall hardly enter into the king dom of heaven;" Hermodorus also thus writes the passage. In the copy of Nectarius the reading is " Οτι δυσκόλως ὁ πλούσιος εἰς τὴν βασιλείαν τοῦ Θεοῦ τὴν ἐν οὐρανοῖς εἰσελεύσεται," "That a rich man shall hardly enter into the kingdom of God, which is in heaven;" and in some " Ότι πλούσιος δυσκόλως εἰσελεύσεται εἰς τὴν βασιλείαν Οὐρανῶν," "That a rich man shall hardly enter into the kingdom of heaven."

ON YUMOFU TONECIWHHCE! CHAMPO P. exwn kthm at drong delta YMINOTIAYEKONUC OTNOYCIOCEICEI TAIS CTHNILL ACINGIANT WY OYPANUNTIANI DEVELO. LWIN GLKOLLMLEhon GCLIKSVM DIATPYTHM ATUCPAGIAUCHENDE INHTON CION ELCEVE UN EICHHIB 901 PENALONE GOA akoycantecae of toy in comanitation & ZENZHCCONCOPOSPAZETONTECTIC APAZYN ATALWAHNAEMBY6 + YC SEOIHCOLG GILLEN TUE: TAPALEDEUITANTALYNATAKA

OYAEN DAYN ATO NECTITOTE ATTO KPIE GCO

METPOCAMENATTWILDOYHMEICAUN

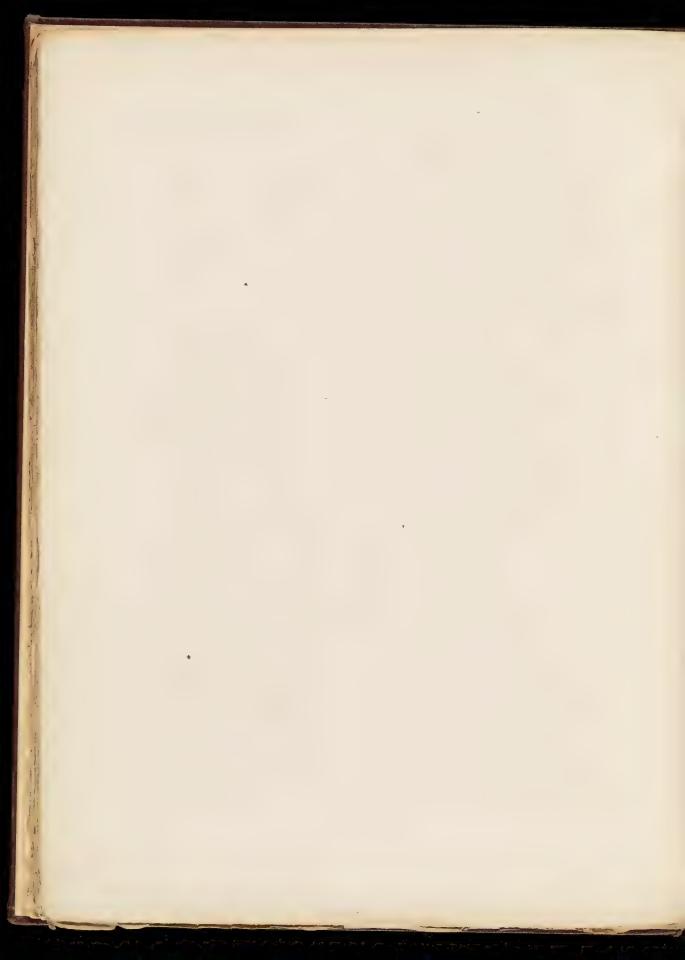
KOMEN MANTAKAI HKONOYOHCAMENCOI TAPA EM AL MINU DE INCUTCH MENDATOK METERNOVALICONAMENCONAKONUVA-7 MUIENTHIMANITENECISIOTANKA DIE OF LONG OB ILIB LOLI M dong LOLIO HCOCHEKNAMEICELIIAMPEXPODO acamaeka dayar Lolicbahyka CYCHOREADAC enoikiachada WALL HOOLEHAY IEKNA HAPPOYC

NOTON

MOIL

VMNYKYP BONMANINETEN WPANEMOINCE DEKATHNWPAN TACKAIXEIRIAYTO THNHMEP: IAPIR HWYCEWICOMC YMEICEICTUNAM caeoHycycle MUSVM NO CLM epparackwamo NOCATOTWNEL тесопперпние DION EVAO NIEG NOW ICAN O ULA NHADNA 10TYS KATATUYOIKOAECT MOGUMPAHOTIOT CACTOICESCIO NAOAEANO KWCGOYXIA

KAIYMO



#### GOSPEL OF ST. MATTHEW.

XIX .- 21 If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. 22 But when the young man heard that saying, he held his peace and went away sorrowful: for he had great possessions. 23 ¶ Then said Jesus unto his disciples, Verily I say unto you, That the rich man shall hardly enter into the kingdom of heaven. 24 And again I say unto you, it is easier for a cable to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25 When the disciples of Jesus heard these things they were exceedingly amazed, saying, Who then can be saved? 26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible, and nothing is impossible. 27 ¶ Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive a hundredfold, and shall inherit everlasting life. 30 But many that are first shall be last; and the last shall be first. XX.—1 For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard, 2 And when

he had agreed with the labourers for a penny a day. he sent them into his vineyard. 3 And he went out about the third hour, and saw others standing idle in the market-place. 4 And said unto them; Go ye also into the vineyard, and whatsoever is right I will give you. And they went their way. 5 Again he went out about the sixth and ninth hour, and did likewise. 6 And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? 7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. 8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. 9 And when they came that were hired about the eleventh hour, they received every man a penny. 10 But when the first came, they supposed that they should have received more; and they likewise received every man a penny. 11 And when they had received it, they murmured against the goodman of the house, 12 Saying, these last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day, 13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? 14 Take that thine is, and go thy way: I will give unto this last, even as unto thee. 15 Is it not lawful for me to do what I will with mine own? Is thine eve evil, because I am good?

- 9. ΠΑΛΙΝ ΔΕ ΛΕΓΩ ΥΜΙΝ. In some MSS, the adverb  $\pi \acute{a}\lambda \iota \nu$  is repeated, especially in that of Nectarius, thus, "  $H \acute{a}\lambda \iota \nu$  δè καλ  $\pi \acute{a}\lambda \iota \nu$  λέγω  $\mathring{\nu} \mu \mathring{\nu} \nu$ ," "Again and again I say unto you."
  - 9.  $ETKOH\Omega TEPON$   $E\Sigma TI$   $KAA\Omega N$ . It is easier for a cable.

The reading  $KA\Lambda\Omega N$  in the 24th verse is peculiarly worthy of attention.

The term signifies  $a\ cable\ rope,$  and in many parts of Greece is still used with this meaning in the vulgar tongue.

Some months ago I communicated to S. Nicolaides,  $^*$  formerly pastor of the Greek Church in Liverpool, various original notes to be appended, with my eignature, to a translation of Theotoke's  $Kuplako\delta p \delta \mu \iota a$ . In one of these I expressed my views regarding the meaning and true reading of the 24th verse, nearly as follows:

In most ancient manuscripts the reading is KAMH $\Lambda$ ON, but in some it is KAMI $\Lambda$ ON.

The word  $K\acute{a}\mu\eta\lambda\sigma\nu$  passed to the Greeks from the Parthians. Assinius Quadratus states that the Parthians called the camel KAMIEA.

1 I gave to the same person many explanations which he afterwards published as his own, having never mentioned my name, except that in a solitary instance he affixed the initials K. Σ. In the case of the radius of κάμηλος, however, he did not breathe the name of the author, but p.cfixed

The ancient Persians adopting the word, changed it in accordance with the genius of their language, into  $\Gamma KAMIE\Lambda.$ 

Subsequently the Lycians, receiving the term from the Persians, modified it into KAMEAOS. By the Lycians the word was communicated to the Carians, and to the Ionians, and the rest of the Greeks.

The Carians wrote the word with  $\Gamma$  ( $\Gamma d\mu\iota\lambda$ os). The Greeks, after H was introduced into their alphabet, spelt the word with that letter.

In Lycia I found the word on Lycian monuments, in characters equivalent to  $K\acute{a}\mu\iota\lambda$ os.

The Lycians applied the term to anything that could be bent, but not closely folded.

The two words  $K\acute{a}\mu\eta\lambda$ os and  $K\acute{a}\mu\iota\lambda$ os, or rather the two forms of the same word, having moreover the same pronunciation, at least in the Apostolic age, came to be confounded and interchanged.

In 1852 I found the following inscription near the Issus, in Cilicia:-

"Καλλία[ς] Ν[α νσίνικος Ἰσμην[ία]ς ᾿Αριστέας τῷ [Θα]λασσο-

my remarks by the following: — "The scholar is requested to study well the following note, which embodies fully the author's views on the subject, and which has received the agroval of sundry of the most learned archaelogists of the day." Videp. 182 & 306, Commentary on the New Testament, vol. I. 1860.)

#### FRAGMENT IV. OF THE

COLUMN I.

Τότε ίδων Ίούδας ὁ παραδιδούς αὐτὸν ὅτι κατεκρίθη, μεταμεληθείς ἀπέστρεψε τὰ τριάκοντα άργύρια τοις άρχιερεψσι και τοις πρεσβυτέροις, λέγων "Ημαρτον παραδούς αξμα άθῶον." οί δὲ εἶπον ΄ Τί πρὸς ἡμᾶς; σὺ ὄψει.΄ καὶ ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, ἀνεχώρησε, καὶ ἀπελθὼν ἀπήγξατο. Οἱ δὲ ἀρχιερεῖς, λαβόντες τὰ ἀργύρια εἶπον Οὐκ ἔξεστι βαλεῖν αὐτὰ εἰς τὸν κορβανᾶν, έπεὶ τιμὴ αἴματός ἐστι.' συμβούλιον δὲ λαβόντες, ήγόρασαν έξ αὐτῶν τὸν ἀγρὸν τοῦ κεραμέως εἰς ταφὴν τοῖς ξένοις. δι' δ ἐκλήθη ό άγρὸς ἐκείνος άγρὸς αἴματος, ἔως τῆς σήμερον τότε ἐπληρώθη τὸ ῥηθὲν διὰ Ίερεμίου τοῦ προφήτου λέγοντος. "Καὶ έλαβον τὰ τριάκοντα ἀργύρια, τὴν τιμὴν του τετιμημένου, δυ ετιμήσαντο από υίῶν Ἰσραὴλ, καὶ ἔδωκαν αὐτὰ εἰς τὸν ἀγρὸν τοῦ κεραμέως καθὰ συν έταξέ μοι Κύριος." ΄Ο δὲ Ἰησοῦς έστη έμπροσθεν τοῦ ἡγεμόνος καὶ ἐπηρώτησεν αὐτὸν ὁ ἡγεμῶι λέγωι ΄ Σὰ εἶ ὁ βασιλεὺς τῶν Ιουδαίων , δὲ Ἰησοῦς ἔφη αὐτῷ. Σὺ λέγεις

> μέδον[τι Πο]σει δ[ῶνι] ἄγκυραν σὺν κα μ ή λ φ καὶ ναῦν ἐκ λίθου τεχνουργήσαντες, ἀνατιθέασιν' ὅτι ἐπιφανεὶς ἡμῶν τῆ ἐπικλήσει ἡμῶν τρικυμίας ἀπἡλ[λαξε] πάρ[αυτ]α μεγάλης."

"Callias, Nausinicus, Ismenias, Aristeas, dedicate to Neptune, Ruler of the Sea, this anchor with cable, and this ship made of stone, grateful for his having come to them, on being invoked by them, and immediately rescued them from a great tempest." (Vide fac simile in the end, No. 8, Plate XII.)

In the same year I found likewise the following inscription at Gaza, in Palestine:

"Κάμηλον καὶ ἄγκυραν Ποσειδῶνι Σωτῆρι Κέφαλος Φιλοκλέους ὁ ᾿Αντιοχεύς."

"Cephalus, son of Philocles, of Antioch, dedicates to Neptune, the Saviour, a cable and anchor." ( Vide fac simile in the end, No. 7, Plate XII.)

Most ancient expositors understood the word  $K\dot{a}\mu\eta\lambda$ oc or  $K\dot{a}\mu\iota\lambda$ oc in the passage under consideration, in the sense of cuble. The true reading however was, I have no doubt, neither  $K\dot{a}\mu\eta\lambda$ ov nor  $K\dot{a}\mu\iota\lambda$ ov, but  $K.A\Lambda\Omega N$ .

KAA $\Omega N$  is the reading I found in a most ancient manuscript of Marthew, preserved in the Monastery of Mount Sinai. (Vude fix simile No. 8, Plate I. p. 40.) This remarkable and precious manuscript, which I inspected on the spot, was written only 15 years after Matthew's death, as appears from a statement appended, by the copyist Hermodorus, one of the seventy disciples mentioned in the Gospel. It is written on Egyptian papyrus, an unquestionable token of the highest antiquity.

COLUMN II.

καὶ ἐν τῷ κατηγορεῖσθαι αὐτὸι ύπο των άρχιερέων και των πρεσβυτέρωι οὐδὲν ἀπεκρίνατο. τότε λέγει αὐτῷ ὁ Πιλάτος 'Οὐκ ἀκούεις πόσα σου καταρ τυροῦσι;' καὶ οὐκ ἀπεκρίθη αὐτῷ π. ... εν ρήμα, ἄστε θαυμάζειν τὸν ἡγεμό... Νι Κατὰ δὲ τὴν ἐορτὴν εἰώθει ὁ ἡγεμὼι ἀπολύειν ἔνα τῷ ὄχλῳ δέσμιοι έπίσημον, δυ ήθελου. είχου δε τότε δέσμιου επίση ΙΙΙ μον ληστήν, Ίησοῦν Βαραββᾶν καλούμεν συνηγμένων οὖν αὐτῶν, εἶπεν αὐτοῖς Πιλάτος Τίνα θέλετε ήδη ἀπολύσω ὑμῦι Βαραββάν, ή Ἰησοῦν τὸν λεγόμενον Χρι στόν; ' ήδη γὰρ, ὅτι διὰ φθόνον παρέδωκο Ι. αὐτῷ αὐτόν. Καθημένου δὲ τοῦ Πιλάτοι έπὶ τοῦ βήματος, ἀπέστειλο πρὸς αὐτὸι  $\Pi \in \mu \pi \in \lambda \eta \dot{\eta}$  γυνη αὐτοῦ, λέγουσα 'Μηδέν σοι καὶ τῷ δικαίῳ ἀνδρὶ ἐκείνῳ. πολλὰ γὰρ ἔπαθον κατ' ὄναρ δι' αὐτὸν

20 ἐν τἢ νυκτὶ τἢς παρελθούσης, καὶ πολλὰ καθ' ὅπαρ εἶδον σήμερον ὑπὲρ αὐτοῦ ἐκείνου.' Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι ἔπεισαν τοὺς ὅχλους αὑτῶν ίνα ιἰτήσωνται τὸν Βαραββᾶν, τὸν δὲ Ἰησοῦν ἀπολέσωσι

I found the same reading  $(K\acute{a}\lambda\omega\nu)$  both in Matthew xix, and in the parallel passage of Luke, in a very ancient manuscript in the Monastery of St. Sabba, in Palestine. In the latter manuscript the word in question is written thus:

Vide fac-simile No.1, Pl.VI. p. 46.) This may be deciphered in two ways. The right way gives distinctly the letters ΚΑΛΩΝ. The other way, which would produce ΚΑΜΗΛΟΝ, blends alpha and lambda,

mistakes the figure for the letter M, regards the combination of lambda and omega 100 as H, and the remainder of the word as ON.

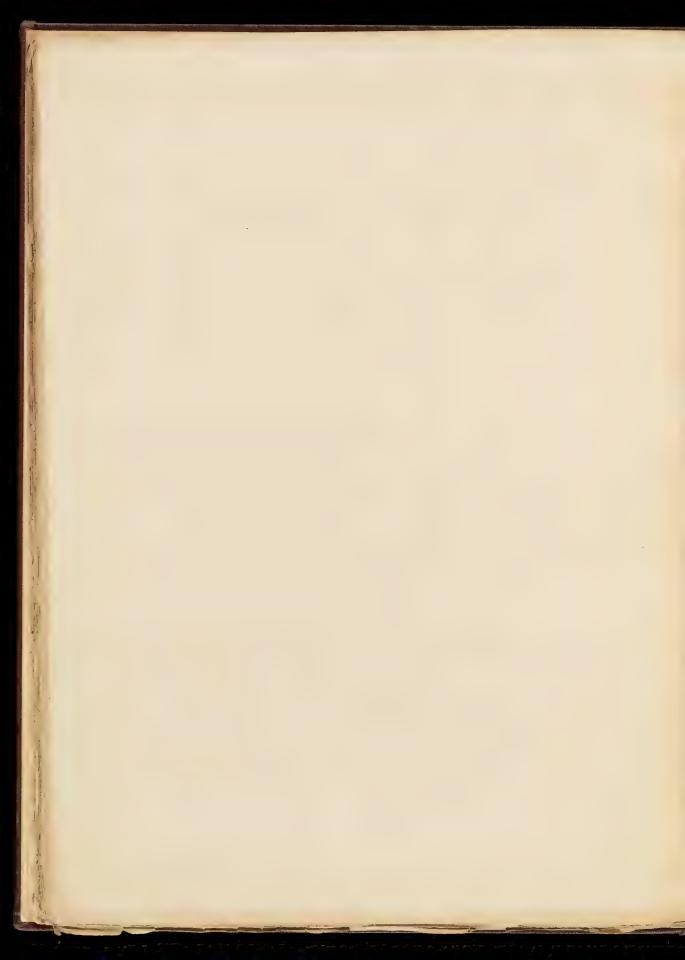
The initial K and the final N are quite plain, Though the mistake thus originating came to prevail, the passage was generally understood as referring to a cable and not to a camel.

 $KAA\Omega N$  is also read in another very correct MSS, in the same Monastery of St. Sabbas. Sc. also in the plate opposite, No. 3, the fac-simile of this passage, where will be found other graphical difference by no means unimportant, I'or the passage "'O Sè 'I $\eta\sigma\sigma0$ 's  $\sigma\tau\rho\alpha\rho\epsilon$ 's  $\pi\rho\sigma$   $\tau\sigma\lambda$ 's  $\mu\alpha\theta\eta\tau\alpha$ 's  $\alpha^{i}\tau\sigma0$ '  $\lambda^{i}\gamma\mu$  a  $\alpha^{i}\tau\sigma0$ 's ' $\lambda^{i}\eta\mu$ ',  $\delta c.$ ," "And Jesus turning to his disciples said unto them, Verily,  $\delta c.$ " I have found only in this MSS. In the common codices it stands, as we are all aware, thus, 'O Sè 'I $\eta\sigma\sigma0$ 's  $\epsilon^{i}\tau\tau$   $\tau\sigma$  is  $\mu\alpha\theta\eta\tau\alpha$ 's  $\alpha^{i}\tau\sigma$ '  $\lambda^{i}\mu\eta$ ,  $\delta^{i}c.$ ," "And Jesus said unto his disciples, Verily,  $\delta c.$ " "This MS. was written by one Charalampus, a holy monk, an Italian by birth, in the 9th century after Christ, as is seen by a note at the end.

A manuscript of the 9th century, preserved in the Monastery of St. Dionysius, on Mount Athos, contains, among other proverbial sayings, the following:

" Ράδιον ραφίδα κά μη λον ἀγκύρας βαστᾶσαι, η ληρον ἄνδρα γλώσσης κρατησαι." Vide fac-simile No. 5,

KNENTWIKATHTUPEICONNY OYDENAMEKPINAMITTEN MINATOCOYK TYDAYCIKAJOYKATK enphmawcre( SNITH KATAZETHH COPTHH UNWEIGHTE armyanandiwiexawisechio FTICHMONONHOEN NEIXCHAER MONAHICTHMHOOYNBAP BBAYK DAO CANHLMENENGACASSALMMENTENS THASTOCTINDOCACTE INTENTOL B APABBANHIHC STIMIUM NETON E ONOT PARITOPATRAINNOTS MINOTWIN 12 Er



# CYKOTTWTEPONECTI KAWAJATPYTTHMA TOCPAФIAOCAJEA OCINHTTAOYCION

ΤΟΚΑΤΑΜΑΤΘΑΙΟΝ ΘΧΓΓΕΛΙ
ΟΝΤΟ ΚΥΤΟΙΔΕΚΑΤΟΙΕΜΕ
ΤΑΤΗΝΑΝΑΛΗ ΙΝΤΟΥ
ΚΥ ΕΤΕΙΕΛΛΗΝΙΟΤΙΕΚΑΟ
ΘΕΝΟ Ο ΤΟ ΚΥ ΕΤΕΙΕΛΛΗΝΙΟΤΙΕΚΑΟ
ΤΟ ΕΑΤΙΟΓΡΑ ΤΑ ΕΤΟΙΕΤΑ
ΙΝΑΙΚΤΙΟΝΟ ΕΚΑΤΟΥ
ΕΝΑΛΕ ΣΑΝΑ ΡΕΙΑΙΕΚ
ΚΛΗ ΕΙΑ ΕΚΑΤΟΥ ΑΤΙΟΓΡΑ ΦΟΥ
ΕΡΜΟ Α Ο ΜΗΚΟΝΤΑΜΑ ΘΗ ΤΟ ΙΙ
ΤΥΙΘΥ ΧΥ ΤΥΚΥ Η ΜΟΝΤΟΙ
ΕΝΑΛΕ ΣΑΝΑ ΡΕΙΑΙΙΕΡΟΙΑΙ
ΔΑ ΕΚΑΛΕΙΟΙΑΝΑΤΙΘΗ ΕΙΝ

Vide p: 17 column i PA

= 9 =

° Ý PÅNÚMNTTÁNINA É AE TWÝMINE Ý KOTTÚTE PONECTI

KÁMINONA I ÁTPYTTH MATOC PAPÍ AOCAIE AO EÍN
HTTAOÝCIONEÍCE AO EÍN EÍCTHNBACI AEÍANTOÝ

Το Ιεροντο γ ΜΑΤΘΑΙΟ ΥΕΥΑΓΓΕΛΙΟΝΕΚΑΟΘΕΝ
ΤΡΟ ΤΟ ΙΕΡΟΝΤΟ Υ ΜΑΤΘΑΙΟ ΥΕΥΑΓΓΕΛΙΟΝΕΚΑΟΘΕΝ
ΤΡΟ ΤΟ ΙΕΡΟΝΤΟ Υ ΜΑΤΘΑΙΟ ΥΕΥΑΓΓΕΛΙΟΝΕΚΑΟΘΕΝ
ΤΟ ΥΚΥΡΙΟΥ ΜΗ ΜΑ ΘΕΛΕ ΘΟ ΥΑΡΧΙΕΤΤΙ Ι Ι ΚΟΤΙΟΣ
ΝΕΑ ΕΡΟΝΗ ΕΚΑΙ ΤΟ ΙΝΑΙΚΤΙΘΟ Ο ΕΚΑΙ ΤΟ Ε

Vide p. 17 column ii

ÖAEICCTPA DEICTPOCTOYS

MACHTASAY TOYASTSIAY TOS

AMHNASIW YOUT A VISCO TAIS

THO YS IS CEIC EASY CETAIS

THUBAST ÜNSYPNITAAINA E

AEFWYMÎNEY KOTIW TOPON

ECTIK AAWNAIAT PYTHMA

TO SAPIANCAI EA DEÎNHILASY

CIONEIC THUBASIASIANTOY OY

EICEADEINAKOY CANTSC

XAPÁNAMIICH PÉKTÜLTANÍK NAITENE WEKATATOMENCETPA JE TÖLFPE VATÉNBHPYTWITW SI TAAA ITÁ NHANGI MOYEITEKO TOYBHPYTOYE VIde p:46.

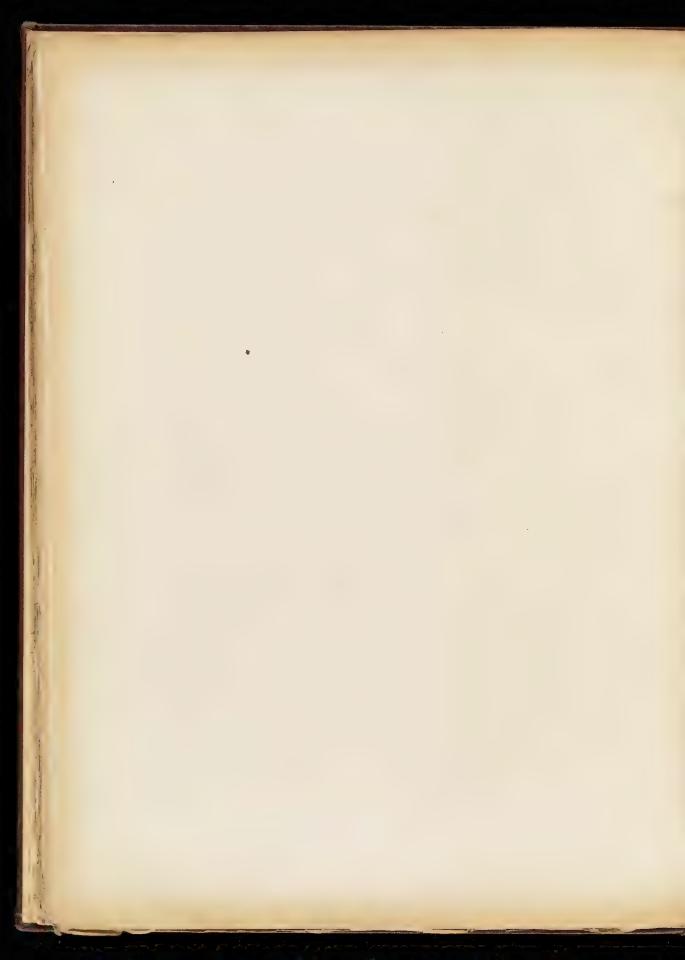
-- PALION PAPILARAMHAONA PKY PAGBACTACAIHA HPONANA PA TAWCCHCKPATHCAI

> εγκοπώτερδεςτικα ΜΙΧΟΝΔΙΑΤΡΥΤΤΗ ΜΑΤΟ ΕΡΑΦΙΔΟ ΕΔΙ

Vide p: 17 col ii

λείλητος ες ες κοπώ τεροηταρέςτική λωη Διατργμαλιάς ραφίως

τ ούραμπατή λε τένωτή εὐκοπώτερομ εξτικά μιτομ λια τρυπήματό εμφίλος



#### GOSPEL OF ST. MATTHEW.

3 ¶ Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, 4 Saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us? see thou to that. 5 And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. 6 And the chief priests took the silver pieces, and said, It is not lawful to put them into the treasury, because it is the price of blood. 7 And they took counsel, and bought with them the potter's field to bury strangers in. 8 Wherefore that field was called, The field of blood, unto this day. 9 Then was fulfilled that which was spoken of by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; 10 And gave them for the potter's field, as the Lord appointed me. 11 And Jesus stood before the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto

him, Thou sayest. 12 And when he was accused of the chief priests and elders, he answered nothing. 13 Then said Pilate unto him, Hearest thou not how many things they witness against thee? 14 And he answered him to never a word; insomuch that the governor marvelled greatly. 15 Now at that feast the governor was wont to release unto the people a notable prisoner, whom they would. 16 And they had then a notable prisoner, a robber, named Jesus-Barabbas. 17 Therefore when they were gathered together, Pilate said unto them, Whom will ye now that I release unto you? Barabbas, or Jesus which is called Christ? 18 For he knew that for envy they had delivered him unto him. 19 ¶ When Pilate was set down on the judgment seat, his wife, Pempele, sent unto him, saying, Have thou nothing to do with that just man: for I suffered many things last night in a dream because of him, and many things have I seen in favour of this very man, in a vision this day. 20 But the chief priests and elders persuaded their multitude that they should ask Barabbas, and destroy Jesus.

The text exhibited by the fourth fragment differs in some parts, as you observe, from that hitherto known.

"It is easier for a needle to receive a cable rope, than for a foolish talker to restrain his tongue."

In the Island of Megiste (Castellorigo), on the Coast of Lycia, I have repeatedly heard the same import expressed by natives, as follows:

" Εΐδα κάλων νὰ περάση ἀπὸ τὴν τρύπαν τῆς σακκοράφας, πλὴν τοῦ πολυλογά τὸ στόμα δὲν ἦκουσα ποτὲ νὰ παύση."

"I have seen a cable rope pass through the eye of a needle, but I never heard the mouth of a great talker cease speaking."

In some manuscripts, and in particular in the manuscript written by the Emperor Theodosius the younger, I found KAMIAON. (Vide fac-simile No. 6, Plate VI. p. 46.) This manuscript, which Theodosius wrote with his own hand, in golden letters, was presented by some of his descendants to the Monastery of St. Sabba, in Palestine, where it is still preserved. It was written, as the imperial calligrapher himself states, in the 13th year of his reign, that is a D. 491

The same Theodosian manuscript gives  $KAA\Omega N$  in the parallel passage of Luke. (Vide fac-simile No. 7, Plate VI. p. 46.)

In a manuscript written A.D. 539, by Menas, Patriarch of Constantinople, and enriched with valuable notes, the reading is KAMIAON. This manuscript is still preserved in the Monastery of the Pantocrator, on Mount Athos. (*Vide* fac-simile No. 9, Plate V.L. p. 46.)

So much at present in regard to the reading  $KAA\Omega N$ .

10. ΔΙΑ ΤΡΥΠΗΜΑΤΟΣ ΡΑΦΙΔΟΣ ΔΙΕΛΘΕΙΝ Η ΠΛΟΥΣΙΟΝ ΕΙΣΕΛΘΕΙΝ ΕΙΣ ΤΗΝ ΒΑΣΙΛΕΙΑΝ ΤΟΥ ΘΕΟΥ.] The codex of Hermodorus also gives the passage thus. In others it occurs as follows, "Διὰ τρυπήματος þαφίδος εἰσελθεῖν, ἡ πλούσιον εἰς τὴν βασιλείαν τῶν Οὐρανῶν," "To enter through the eye of a needle, than for a rich man into the kingdom of heaven." And in others again, "Διὰ τρυπήματος þαφίδος εἰσελθεῖν, ἡ πλούσιον εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν," "To enter through the eye of a needle, than for a rich man to enter into the kingdom of God."

Such readings are also found as, "  $\delta i \hat{\alpha} \tau \rho \nu \mu a \lambda i \hat{\alpha} s$ ," "  $\delta i \hat{\alpha} \tau \rho \nu \tau \eta s$ ,"  $\delta c$ .

12. ΑΚΟΥΣΑΝΤΕΣ ΔΕ ΟΙ ΤΟΥ ΙΗΣΟΥ ΜΑΘΗΤΑΙ ΤΑΥΤΑ ΕΞΕΠΛΗΣΣΟΝΤΟ ΣΦΟΔΡΑ ΛΕΓΟΝΤΕΣ, "And when the disciples of Jesus heard these things, they were exceedingly amazed, saying." This is also the reading of the codex of Hermodorus. In other copies the passage reads thus, "Ακούσαντες δε οί μαθηταί έξεπλήσσοντο λέγοντες," "Απά when the disciples heard, they were amazed; saying." That of Nectarius is as follows, "'Ακούσαντες δε οί τοῦ Ιησοῦ μαθηταί ταῦτα, ἐταράχθησαν λίαν καὶ ἐφοβήθησαν, καὶ ἐν φόβω ἔλεγον τῷ Ἰησοῦ, τις," κ. τ. λ. "And when the disciples of Jesus heard these things they were exceedingly troubled and afraid, and in fear, said unto Jesus," δες

14. ΕΜΒΛΕΨΑΣ ΔΕ Ο ΙΗΣΟΥΣ ΕΙΠΕΝ ΑΥΤΟΙΣ ΠΑΡΑ ΑΝΘΡΩΠΟΙΣ ΑΛΥΝΑΤΟΝ ΤΟΥΤΟ ΕΣΤΙ ΠΑΡΑ ΑΝΘΡΩΠΟΙΣ ΑΛΥΝΑΤΟΝ ΤΟΥΤΟ ΕΣΤΙ ΠΑΡΑ ΔΕ ΘΕΩΙ ΠΑΝΤΑ ΔΤΝΑΤΑ ΚΑΙ ΟΥΛΕΝ ΑΛΥΝΑΤΟΝ ΤΟΥΤΟ ΕΣΤΙ ΠΑΙΡΑ ΔΕ ΘΕΩΙ ΠΑΝΤΑ ΔΤΝΑΤΑ ΚΑΙ ΟΥΛΕΝ ΑΛΥΝΑΙΘΙΑΙ ("A Hone Mith men this is impossible, but with Gol all things are possible and nothing impossible." Πεπολουια slos writes this passage in the same way. In some codices the reading is, Έμβλεψας δὲ ὁ Ἰησοῦς εἶπε "παρὰ ἀνθράπους τοῦτο ἀδύνατο ἐντὶ παρὰ δὲ Θεῷ πάντα δυνατὰ," "And Jesus Jooking at them, With men this is impossible, but with God all things are possible," and all the rest is omitted. Some have λέγει instead of εἶπεν; in others the latter part of the sentence is thus, "Παρὰ δὲ Θεῷ πάντα δυνατὰ ἐστιν," απὶ "δυνατὰ πάντα," ἔτο.

17. ΤΟΤΕ ΑΠΟΚΡΙΘΕΙΣ Ο ΠΕΤΡΟΣ, & α.] This passage Nectarius writes thus, "Τότε οὖν ἀποκριθεὶς ὁ Σίμων Πέτρος λέγει αὐτῷς Κύριε, ἰδοὺ ἡμεῖς ἀφήκαμεν πάντα καὶ ἡκολουθήσαμέν σοι," "Then Simon Peter therefore answering, saith unto him, Lord, Behold, we have forsaken all and followed thee." In others it is written as follows, "Τότε δὲ ἀποκριθεὶς ὁ Πέτρος εἶπεν αὐτῷ ἰδοὺ ἡμεῖς ἀφήκαμεν

## FRAGMENT V. OF THE

COLUMN I.

καὶ ἐγένοντο ώσεὶ νεκροί. ᾿Αποκριθεὶς δὲ ὁ ἄγγελος εἶπε ταις γναιξί Μὴ φοβεισθε ύμεις οίδα γάρ, ὅτι Ἰησοῦν τὸν ἐσταυρωμένον ζητείτε οὐκ ἔστιν ῷδε ήγερθη γὰρ, καθά γε προεῖπε. δεῦτε, ἴδετε τὸν τόπον, ὅπου ἔκειτο ὁ κυρι ε ύων τοῦ νάτου, καὶ ταχὺ πορευθείσαι εἴπατε τοῖς μαθηταῖς αὐτοῦ, ὅτι ἡγέρθη ἀπὸ τῶν νεκρῶν καὶ ἰδοὺ προάγει ὑμᾶς εἰς τὴν Γαλιλαί; αν έκει αὐτὸν ὄψεσθε ἰδοὺ, εἶπον ὑμιν, Καὶ ἀπελθοῦσαι ταχὺ ἀπὸ τοῦ μνημείου καὶ έξελθοῦσαι τοῦ κήπου, ἐν ῷ τὸ μνημεῖόν έστι, μετὰ φόβου καὶ χαρᾶς μεγάλης, ἔδραμον ἀπαγγείλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδού, ἐν τῷ πορεύεσθαι αὐτὰς ἀπήντησεν αὐτοῦς ὁ Ἰσοῦς, λέγων Χαίρετε, αὶ δὲ προσελθοῦσο έκράτησαν αὐτοῦ τοὺς πόδας καὶ προσεκύνησαν αὐτά τότε λέγει αὐταῖς ὁ Ἰησοῦς Μὴ φοβεῖσθε ὑπάγετε ἀπαγγείλατε τοις άδελφοις μου, ίνα ἀπ΄ τ τ ι ι Γαλιλαίαν, κάκει με οψοντα

COLUMN II.

λέγων ' ' Εδόθη μοι πάσα έξουσία έν οὐρανῷ καὶ ἐπὶ γῆς. πορευθέντες ο ὖν
νυνὶ μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες εἰς τὸ ὅνομα τοῦ Πα5 τρὸς καὶ τοῦ Υἰοῦ καὶ τοῦ ἀγίου Πνεύματος διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετει-

δάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν, καὶ ἰδοὺ, ἐγὼ μεθ ἡμῶν εἰμι πάσας τὰς ἡμέρας ἔως τῆς συντελείας τοῦ αἰῶνος.'

10

Ή γραφή τῆ χειρὶ Νικολάου Διακόνου καθ ὑπαγόρευσιν Ματθαίου ἀποστόλου Ἰησοῦ Χριστοῦ. Ἐγένετο δὲ τῷ πεντεκαιδεκάτῳ τῆς τοῦ Κυρίου ᾿Αναλήψεως ἔτει, καὶ τοῖς ἐν Παλαιστίνη πιστοῖς Ἰουδαίοις τε καὶ Ἔλλησι διεδόθη.

The conclusion of this fragment conveys to us deeply interesting information. We learn from it that the entire document, containing the whole of Matthew's Gospel, was written at the dictation of the Evangelist, by Nicolaus of Antioch, one of the seven Deacons, (whose appointment and name are recorded in the 6th chapter of the Acts of the Apostles,) in the fifteenth year from the Ascension of our Lord.

 $\pi$ άντα," "And then Peter answered and said, &c." In some MSS, thus, 'Αποκριθεὶς δὲ Πέτρος,  $\mathring{g}$ ·c.

21. AMHN AEIN TMIN.] ' $A\mu\dot{\eta}\nu$  occurs twice in the codex of Stachys.

22. ΠΑΛΙΓΓΕΝΕΣΙΑ.] This word is sometimes found written παλινγενεσία, but this is an error of the copyist, as are "Όταν καθήση σο καθίσει, and also καθήσεσθε and καθεσθήσεσθε. In the codes of Nectarius the passage is written as follows: "Αμὴν λέγω ὑμῶν ὅτι ὑμεῖς οἱ τὰ πάντα καταλευτύντες ἔνεκά μου καὶ ἀκολουθήσαντές μοι, ἐν τῆ παλινγγενεσία, ὅταν καθίση ὁ ὑιὸς τοῦ ἀνθρώπου Ἐπὶ θρόνου δόξης αὐτοῦ, καθίσεσθε καὶ ὑμεῖς αὐτοὶ ἐπὶ δώδεκα θρόνους κρίνοντες τὰς δυώδεκα τοῦ Ἰσραήλ φυλὰς," "Verily I say unto you, that ye who have left all for my sake and followed me, in the reguneration when the Son of Man shall sit in the throne of His glory, shall yourselves sit in trelye thrones judging the twelve tribes of Israel." The number δώδεκα is elsewhere found as δεκαδύω.

26. Ο ΙΚΙΑΣ.] Ολείαν in the singular occurs in other copies, and ενεκεν τοῦ ὀνόματός μου is elsewhere read τοῦ ἐμοῦ ὀνόματος ἔνεκα. Also ἐκατονταπλασίονα (a hundredfold); others have written, πολλαπλασίονα (manifold), and μυριοπλασίονα (a ten-thousandfold).

11.  $\Pi EPI$   $\Delta E$  THN  $EN\Delta EKATHN$   $\Omega PAN$ , "And about the eleventh hour." " $\Omega \rho \alpha \nu$  is altogether omitted in some copies.

11. EΞΕΛΘΩΝ ETPEN ΑΛΛΟΥΣ ΕΣΤΩΤΑΣ ΚΑΙ ΛΕΓΕΙ ΑΤΤΟΙΣ.] This passage Nectative writes thus: "Hερl  $\delta \hat{\epsilon}$  την ένδεκάτην ώραν ἐξελθών αὐθις ὁ κύριος τοῦ ἀμπελύνος καὶ εὐρὸν ἄλλους· ἐστῶτας, λέγει αὐτοῖς, ἴὐα τὶ ἐστήκατε ῷδε ὁλην την ἡμέραν ἀργοί;" "and about the eleventh hour the lord of the vineyard

went out again and 'found others standing, and saith unto them, Why stand ye here all the day idle?"

14. THAPETE KAI TMEIZ EIZ TON AMHEAD-NA KAI EAN HI ΔIKAION ΛΗΨΕΣΘΕ, "Go ye also into the vineyard, and whatever is just ye shall receive." In some copies this is defectively and erroneously written, "Υπάγετε καὶ ὑμεῖς ἐις τὸν ἀμπελῶνα." In others again, ""Υπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα μου καὶ δ ἔσν ἢ δίκαιον δώσω ὑμῶν," "Go ye also into my vineyard, and whatever is just I will give unto you."

19. ΚΑΙ ΕΛΘΟΝΤΕΣ ΟΙ ΠΕΡΙ ΤΗΝΕΝΔΕΚΑΤΗΝ.] Έλθόντες δὲ οἱ περὶ τὴν ἑνδεκάτην in some MSS.

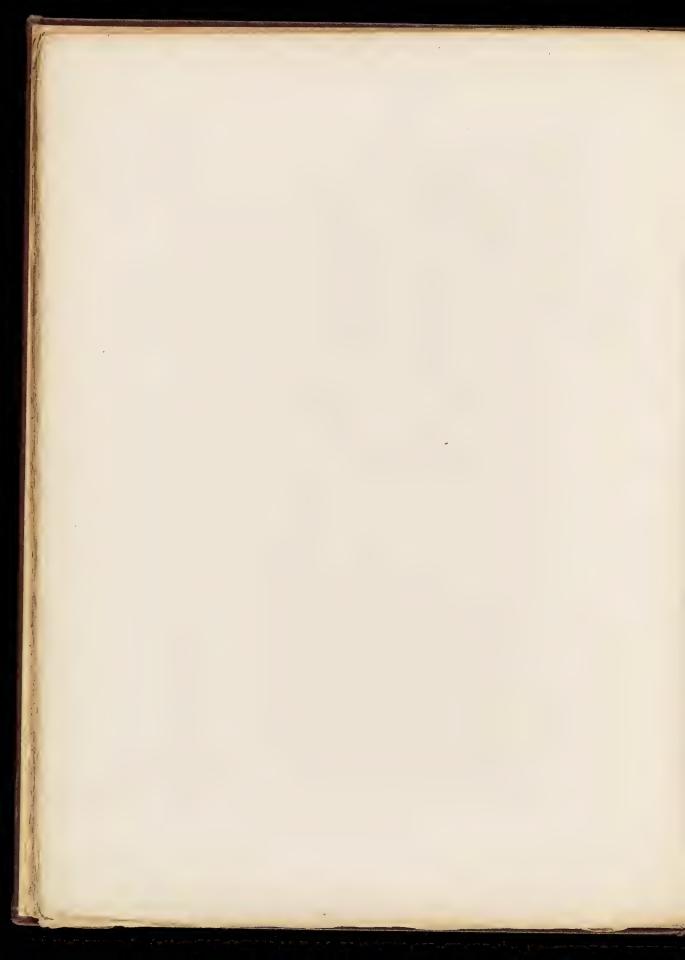
22. ENOMISAN OTI HAEIONA.] Thus in the codex of Hermodorus. In others, "  $\dot{\epsilon}\nu\dot{\rho}\mu\nu\sigma a\nu$   $\delta\tau\iota$   $\pi\lambda\dot{\epsilon}i\nu$   $\tau\iota$   $\lambda\dot{\gamma}\psi\nu\nu\tau a\iota$ ," "they thought that they should receive something more." In that of Nectarius it stands as follows, "  $\dot{\epsilon}\nu\dot{\rho}\mu\nu\sigma a\nu$  over  $\tau\iota$   $\tau\dot{\nu}\tau\dot{\nu}\tau\nu$   $\lambda\dot{\gamma}\psi\nu\tau\tau a\iota$ ," "these thought that they should receive something more than the others."

23. ΑΝΑ ΔΗΝ.1ΡΙΟΝ.] Τὸ ἀναδηνάριον in other copies.

24. OTTOI OI EXNATOI MIAN  $\Omega PAN$  EHOIH- $\Sigma AN$ .] "These last have wrought one hour," "0 ύτοι οἱ ἔσχατοι μίαν ὅραν ἐποίησαν." "These have wrought one hour," in there copies. In that of Nectarius it stands thus, "Kaì δὴ λαβόντες οὖτοι τὸ μισθωθὲν μίσθωμα διεγόγγγυζον κατὰ τοῦ κυρίου τοῦ ἀμπελώνος λέγοντες τάδε: 'Οὖτοι οἱ ἔσχατοι μίαν ὥραν ἐπόιησαν καὶ ἵνα τὶ ἴσους αὐτοὺς ἡμὲν ἐποίησας τοῦς βαστάσασι το βάρος τῆς ἡμὲρας καὶ τὸν καίνσων χ'," "And they having received the stipulated wages, murmured against the lord of the vineyard, saying these words, 'These last have wrought one hour, and wherefore hast thou made them equal to us who have borne the burden and heat of the day ?"

ストンつけるとうこのことであるとのXOLIXONILL 力のころとといっていっていっているとうというというというと いるいろのなけるのとれることのはいっているのできるのできること るというのではいいというというというというというと 一下することととといるのとのというとの人とこれにいると SIENCO HERETTINGE TO SOUND TOTO CONTRACTION HILLING TOTO CONTRACTOR STORY りないのにということのこのでもなられることと ときしなったついつからいろいにもつすいだろうく CANHOLD IELS SH SOUTH THE STATE OF ST ectimeta pobotky xapacmerantceapa MON SAN TATA TOCK SAN TOWN KPONKALDOYTPOOR GYMACOGOTHNISTER ON STANDENT LICONAL DE LA PORTE DE LA PORT いっというという 日していいというというというというと POBLITAKACO PETTO CALP TO TO TO THE LATE AN AK ANTONOTOCOCIBOYCHONYMIN TOTALOTAN RAIN MACORIC BEALTON NATOYKATAXYTO CONDUCTE ENTERIOR

ACT ON TO IT OP OCONATING STREET



#### GOSPEL OF ST. MATTHEW,

and became as dead men. 5 And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. 6 He is not here: for he is risen just as he foretold. Come, see the place where the Lord over Death lay, 7 And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee; there shall ye see him: lo, I have told you. 8 And they departed quickly from the sepulchre, and went out of the garden wherein the sepulchre is, with fear and great joy; and did run to bring his disciples word. 9 ¶ And lo, as they were going, Jesus met them, saying, All hail. And they came and held him by the feet, and worshipped him. 10 Then said Jesus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there shall they see me.

spake unto me, saying, All power is given unto me in heaven and in earth. 19 Go ye now, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 20 Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.

¶ The writing by the hand of Nicolaus the Deacon, at the dictation of Matthew, the Apostle of Jesus Christ. It was done in the fifteenth year after the Ascension of our Lord, and was distributed to the believing Jews and Greeks in Palestine.

- 28. Ο ΔΕ ΑΠΟΚΡΙΘΕΙΣ ΕΊΠΕΝ ΕΝΙ ΑΥΤΩΝ, "And he answered and said to one of them." So in the codex of Hermodorus. In some it varies in different ways. Some of the copyists write the passage thus, "" Ο δὲ ἀποκριθεὶς ἐνὶ εἶπεν αὐτον." Others again, "" Ο δὲ ἀποκριθεὶς ἀνὶ εἶπεν." The transcriber Nectarius writes the passage thus: " Ο δὲ ἀποκριθεὶς λέγει ἐκάστφ τῶν γογγυζόντων, "Εταῖρε οἰκ ἀδικώ σε, ὀυχὶ δηναρίου συνεφώνησα σοι; ἄρου οὖν τὸν σὸν καὶ ὕπαγε ἐν εἰρήνη," " And he answering, saith to each one of those who murmured, 'Friend, I do thee no wrong; did I not agree with thee for a penny? Take, therefore, what is thine, and go in peace."
- 4.  $A\Theta\Omega ON$  (innocent), instead of the adjective  $\,\hat{a}\theta\hat{\omega}o\nu$ , which by some written  $\,\hat{a}\theta\hat{\omega}o\nu$ , with the iota subscriptum  $\,AIKAION$  (just), occurs in other copies. That of Nectarius has  $\,AKAK\,ON$  (harmless), in the copy of Antonius of Jerusalem,  $\,\hat{a}\nu\hat{\epsilon}\gamma\kappa\lambda\eta\tau\nu$  (irreproachable).
- 7. EIIION.] Eimav occurs in some copies.
- 8. KOPBAN.IN.] This word has a great vari-ty of readings in different copies, for we find  $\kappa o \rho \mathcal{E}o \nu \hat{a}$ ,  $\kappa o \rho \mathcal{E}o \nu \hat{a} \nu$ , and  $\kappa o \rho \mathcal{E}a \hat{a} \nu$ . But the first reading,  $\kappa o \rho \mathcal{E}a \nu \hat{a} \nu$  is the most correct. The word is Chaldean, and signifies "a scored treasury;" the second means a "repository;" the third, "the act of depositing;" and the fourth, "a gift," As St. Mark proves, vii. 11.
- 9. ΣΥΜΒΟΥΛΙΟΝ ΔΕ ΛΑΒΟΝΤΕΣ.] In the copy of Noctarias, συμβουλίου δὲ γενομένου; in that of Antonias, συμβουλίου τε λαβόντος χώραν; in some again, συμβούλιόν τε λαβόντες is the reading.
- ΚΑΤΑΜΑΡΥΥΡΟΥΣΙ, "bear witness against;" "κατηγοροῦσι," "accuse," is found in some copics; and in that of Nectarius, "κακολογοῦσι," "speak evil."
- 5. ΠΡΟΣ ΟΥΔΕ ΕΝ ΡΗΜΑ.] The reading of Nectarius is "' $\Lambda \pi e \kappa \rho l \nu a \tau \delta \hat{\epsilon}$  δ' Ιησοῦς πρὸς ταῦτα τῷ Πιλάτφ οὐδ'  $\hat{\epsilon} \nu \hat{\rho} \hat{\eta} \mu a$ ," "And to these things Jesus answered Pilate not a word."
- 7. ΚΑΤΑ ΔΕ ΤΗΝ ΕΟΡΤΗΝ ΕΙΩΘΉ Ο ΗΓΕΜΩΝ ΑΠΟΛΤΕΙΝ ΕΝΑ ΤΩΙ ΟΧΑΩΙ ΔΕΣΜΙΟΝ ΕΠΙΣΉΜΟΝ ΟΝ ΗΘΕΛΟΝ, "Now at that feast the governor was wont to release to the people one notable prisoner whom they would." "Κατὰ δὲ τὴν ἐορτὴν τοῦ Πάσχα εἰώθασιν οἱ ἡγεμόνες ἀπολύειν τοῦς ὅχλοις ἔνα τῶν δεσμίων, ἐν αὐτοὶ ἡθελον," "And at the feast of the Passover the governors were wont to release to the multitudes one of the prisoners whom

- 9. EIXON AE TOTE AESMION EΠΙΣΗΜΟΝ ΛΗΙ-ΣΤΗΝ ΙΗΣΟΤΝ ΒΑΡΑΒΒΑΝ ΚΑΛΟΥΜΕΝΟΝ, "And they had then among the prison is a notable prisoner, alled Jesus-Barabbas." In the codex of Hermodorus, " $E_{\chi}^{\dagger}$  to  $\delta \hat{e}$  τότε έν δεσμοῦς ἐπίσημον ληστήν 'Τησοῦν Βαραδέαν καλούμευον," "And they had then among the prisoners a notable robber, called Jesus-Barabbas." The received text I have shown in the parallel columns at peg 28. In that of Nectarius it runs thus, " $E_{\chi}^{\dagger}$  τον δέ τότε όδτο έν φυλακή τηρούμενον δέσμιον 'Ιησοῦν τὸν λήσταρχον τὸν καλ Βαραββάν καλούμενον," «Now they then had a prisoner kept in custody, Jesus the robber-chief, also called Barabbas."
- 12. ΤΙΝΑ ΘΕΛΕΤΕ ΗΔΗ ΑΠΟΛΥΣΩ ΥΜΙΝ, "Whom will ye now that I release unto you?" In some codices this passage varies, as "τίνα τῶν δύω θέλετε ἀπολύσο ὑμῶν," "whether of the two will ye that I release unto you?" and "τίνα θέλετε ὑμῦν ἀπολύσω ἀπὸ τῶν δύω." In that of Nectarius it is as follows, "Συνηγμένων δὲ τῶν 'Ιουδαίων εἶπεν ἀποῖς ὁ Πιλώτος τίνα θέλετε ἀπολύσω ὑμῦν ἤδη τὸν τοῦ Βαραββᾶ 'Ιησοῦν ἢ τὸν λεγόμενου Χριστόυ;" «And when the Jews were gathered together, Pilate said unto them, whom will ye now that I release unto you, Jesus the son of Baradas, or Jesus that is called choist?"
- 11.  $\Pi\Lambda PE\Delta\Omega K\Lambda N\Lambda TT\Omega I\Lambda TTON$ , "They had delivered him anto him." So also in the copy of Hermodorus. In the common version the pronoun  $\alpha \partial \tau \hat{\phi}$  after the verb is omitted.
- 15. ΚΑΘΗΜΕΝΟΥ ΔΕ ΤΟΥ ΠΙΛΑΤΟΥ ΕΠΙ ΤΟΥ ΒΗΜΑΤΟΣ, "When Pilate was set down on the jadgment-seat." In the common version, " Καθημένου δὲ αὐτουἐπὶ τοῦ βήματος," when he was set down on the jadgment-s at."
- 16. ΑΠΕΣΤΕΙΛΕ ΠΡΟΣ ΑΥΤΟΝ ΠΕΜΠΕΛΗ Η ΓΥNΗ ΑΥΤΟΥ ΛΕΓΟΥΣΑ, "His wife, Pempele, sent unto him, saying."
  The common version has, "'Απέστειλε πρὸς αὐτὸν ή γυνὴ αὐτοῦ λέγουσα," "his wife sont unto him, saying." In some codices we find ε̄πεμνξε, ξ'c, instead of ἀπέστειλε. But the name of Pilate's wife occurs in no one of the known codices in Western Europe, nor do the words distinguished by spaced letters. Concerning these, seo page 28. They are also found in the MSS. of Hermodorus and of Stachys, and the copies made from them.

17. ΜΗΔΕΝ ΣΟΙ ΚΑΙΤΩΙ ΔΙΚΑΙΩΙ ΑΝΔΡΙ ΕΚΕΙΝΩΙ, "Have thou nothing to do with that just man." This passage has a great variety of readings in different MSS. 1. "Μηδέν σοι καὶ τῷ δικαίφ." 2. "Μηδέν σοι τῷ δικαίφ τούτφ." 3. "Μηδέν σοι τῷ ἀνθρώπφ τούτφ τῷ δικαίφ." 4. "Μηδέν σοι τῷ ἀνθρώπφ τῷ δικαίφ." 4. "Μηδέν σοι τῷ ἀνθρώπφ τῷ δικαίφ τούτο."

19. ΠΟΛΛΑ ΓΑΡ ΕΠΑΘΟΝ ΚΑΤ ΌΝΑΡ ΔΙ ΑΥΤΌΝ ΕΝ ΤΗ ΝΥΚΤΙ ΤΗΣ ΠΑΡΕΛΘΟΥΣΗΣ ΚΑΙ ΠΟΛΛΑ ΚΑΘ ΥΠΑΡ ΕΙΔΟΝ ΣΗΜΕΡΟΝ ΥΠΕΡ ΑΤΤΟΥ ΕΚΕΙΝΟΥ, "For 1 suffered many things, last night in a dream because of him, and many things have I seen in favour of this very man, in a vision this day." This passage is given defectively in the common version; the reading in some editions is, "πολλά γάρ ἔπαθον σήμερον κατ' δυαρ δι' αὐτὸν," "for I have suffered many things this day in a dream because of him." In some MSS, "πολλά γάρ ἔπαθον στ' υνετ' ταύτη, "for I have suffered many things in a dream by night because of him." And again in others, "πολλά γάρ ἔπαθον τὴ υνετ' ταύτη, "for I have suffered many things in a dream by night because of him." And again in others, "πολλά γάρ ἔπαθον τὴ υνετ' ταύτη, "for I have suffered many things this night," all the intervening words having been omitted through the carelessness of the transcribers. They are all to be found in the codex of Hermodorus, and those copiel from it. In that of Nectarius the passage stands thus, "'Απέστειλε πρὸς αὐτὸν ΓΙ μεμπέλη ἡ γυνηὴ αὐτοῦ, λέγουσα, ' μηδέυ σοι καὶ τῷ δικαίφ ἀνδρὶ τούτης παλλά γάρ ἔπαθον δεινά κατ' ὄναρ δι' αὐτὸν ἐν τῆ υνετ' τῆς παρελθούσης, καὶ οὐν διλγα καθ' ὅταρ εἴδον σήμερον ὑπὲρ τοῦ ἀνθρόπον τοῦ δικαίου τούτου," "His wife Pempelo, sent unto him, saying, Have thou nothing to do with this just man, for I have suffered many thoradital things because of him in a dream last night, and I have seen not a few things in a vision this day in favour of that the codes.

22. ΟΙ ΔΕ ΑΡΧΙΕΡΕΙΣ ΚΑΙ ΟΙ ΠΡΕΣΒΤΈΡΟΙ ΕΠΕΙΣΑΝ ΤΟΥΣ ΟΧΛΟΥΣ ΑΤΤΩΝ, "But the chief prissts and elders persuaded their multitude. So in the codex of Hermodorus. In others," Οἱ δὲ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοἱ λαοῦ ἔπεισαν τοὺς ὄχλους;" "But the chief priests and the delers of the people persuaded the multitude." In the common text it is, "οἱ δὲ ἀρχιερεῖς και οἱ πρεσβύτεροι ἔπεισαν τοὺς ὅχλους ἵνα αἰτήσανται τὸν Βαραβᾶν," "But the chief priests and elders persuaded the multitude that they should ask Barubhas." In the version of Nectarius, the passage is, "Οἱ δὲ πρωτεύοντες τοὰ ἀρχιερεῖν καὶ τῶν πρεσβυτέρων τοἱ λαοῦ ἔπεισαν τοὺς ὅχλους αἰτῶν ἵνα αἰτήσανται τὸν Βαραββᾶν," "But the leading men of the chief priests and elders of the people persuaded their multitude that they should ask Barabbas."

4. HTEPOH FAP KAOA FE HPOEHIE. "For he has arisen just as he foretold." Thus also in the codex of Hermodorus. In the common text the reading is that shown in the preface. See also page 30.

5. ΔΕΥΤΕ ΙΔΕΤΕ ΤΟΝ ΤΟΠΟΝ ΟΠΟΥ ΕΚΕΙΤΟ Ο ΚΥΡΙΕΥΩΝ ΤΟΥ ΘΑΝΑΤΟΥ, "Come, see the place where the Lord nover Death lay." This passage also agrees with the codex of Hermodorus. In some MSS, the reading is, "Δεῦτε ἔδετε τὸν τόπον ὅπον ἔκειτο," "Come, see the place where he lay." In others, "Δεῦτε ἴδετε τὸν τόπον ὅπον ἔκειτο ὁ Κύριος," "Come, see the place where the Lord lay," and nothing more. In the codex of Noctarius the passage is as follows, "Δεῦτε ἴδετε τὸν τόπον ὅπον ἔκειτο ὁ τοῦ θανάτον κρατήσας Κύριος ἡμῶν," "Come, see the place where our Lord lay who conquered death."

8. ΑΠΟ ΤΩΝ ΝΕΚΡΩΝ.] 'Εκ τῶν νεκρῶν in the codex of

9. ΚΑΙ ΙΔΟΥ ΠΡΟΑΥΕΙ ΥΜΙΝ ΕΙΣ ΤΗΝ ΓΑΛΙΛΑΙ-ΑΝ ΕΚΕΙ ΑΥΤΟΝ ΟΨΕΣΘΕ ΙΔΟΥ ΕΙΠΟΝ ΤΜΙΝ, "And behold he goeth before you into Gaillee, there shall ye see him: Lo, I have told you." This passage in some MSS. is as follows, "Καὶ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν καθὼς εἶπεν ὑμᾶν ἐκεῖ αὐτὸν ὄψεσθε," "And he goeth before you into Galilee, as he said unto you, there shall ye see him." In some it varies thus, "Καὶ προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν, ἐκεῖ αὐτὸν ὄψεσθε κεθὼς εἶπεν ὑμᾶν," "And he goeth before you into Galilee, there shall ye see him as he said unto you." In the MS. of Nectarius the variation is as follows: "Καὶ προάγει τοὺς μαθητὰς αὐτοῦ εἰς τὴν Γαλιλαίαν, καθὼς εἶπεν αὐτοῖς: 'ἴδοὺ εἶπον ὑμᾶν," "And he goeth before his disciples into Galilee, as he said unto them, Lo, i told you."

11. ΚΑΙ ΕΞΕΛΘΟΥΣΑΙΤΟΥ ΚΗΠΟΥ ΕΝ ΩΙ ΤΟ ΜΝΗ-ΜΕΙΟΝ ΕΣΤΙ ΜΕΤΑ ΦΟΒΟΥ ΚΑΙ ΧΑΡΑΣ ΜΕΓΑΛΗΣ ΕΔΡΑΜΟΝ ΑΠΑΓΓΕΙΛΑΙ ΤΟΙΣ ΜΑΘΗΤΑΙΣ ΑΥΤΟΥ ΚΑΙ ΙΔΟΎ ΕΝ ΤΩΙ ΠΟΡΕΥΈΣΘΑΙ ΑΥΤΆΣ ΑΠΗΝΤΗ-ΣΕΝ ΑΥΤΑΙΣ Ο ΙΗΣΟΥΣ ΛΕΓΩΝ ΧΑΙΡΕΤΕ, " And went out of the garden wherein the sepulchre is, with fear and great joy, and did run to bring his disciples word. And lo, as they were going, Jesus met them, saying, All hail." Such is the reading of the codices of Hermodorus and Stachys, and the copies made from them. In the common version the passage is defective has been shown at pp. 30, 31. In other codices it is varied thus, "' $E\pi\epsilon l$ οὖν ἐξῆλθον μετὰ φόβου καὶ χαρᾶς μεγάλης, Ἰδοὺ ὁ Ἰησοῦς ἀπήντησεν αὐταῖς, λέγων χαίρετε," "When, therefore, they came out with fear and great joy, Jesus met them, saying, All hail." In the MS. of Nectarius the reading of this passage is as follows: "  $Kai \ \dot{a}\pi\epsilon\lambda\theta o\hat{v}\sigma a \omega$ ταχὸ ἀπὸ τοῦ μνημείου, καὶ ἐξελθοῦσαι τοῦ κήπου ἐν ῷ τὸ μνημείον έκειτο έν φόβφ καὶ χαρά μεγάλη, έσπευσαν ἀναγγείλαι τὸ γενόμενον τοῖς μαθηταῖς τοῦ Κυρίου. Καὶ ίδοὺ, ἐν τῷ πορεύεσθαι αὐτὰς ἠπήντησεν αὐταῖς ὁ Ἰησοῦς λέγων χαίρετε," And they departed quickly from the sepulchre, and went out of the garden in which the sepulchre stood, in fear and great joy, and hastened to tell the disciples of the Lord that which had happened. And lo, as they were going, Jesus met them, saying, All hail." In some copies, instead of " ws Se ἐπορεύοντο ἀπαγγείλαι τοῖς μαθηταῖς αὐτοῦ, καὶ ἰδοὺ ὁ Ἰησοῦς," the reading of the common text we find, "" Ότε δὲ ἐπορεύοντο τοῖς αὐτοῦ ἀπαγγεῖλαι, ἰδοὺ ο Ἰεσοῦς, &c."

1. ΕΔΟΘΗ ΜΟΙ ΠΑΣΑ ΕΞΟΤΣΙΑ ΕΝ ΟΥΡΑΝΩΙ ΚΑΙ ΕΠΙ ΓΗΣ,] " Εδόθη μοι πάσα έξουσία ἐν τε τοῦς Οὐρανοῖς καὶ ἐπὶ τῆς γῆς," is the reading of Nectarius. Elsewhere we find also "Εδόθη μοι πάσα έξουσία ἐν Ούρανοῖς καὶ ἐπὶ τῆς γῆς."

2. ΠΟΡΕΤΘΕΝΤΕΣ ΟΤΝ ΝΤΝΙ ΜΑΘΗΤΕΤΣΑΤΕ ΠΑΝΤΑ ΤΑ ΕΘΝΗ ΒΑΠΤΙΖΟΝΤΕΣ ΑΥΤΟΥΣ ΕΙΣ ΤΟ ΟΝΟΜΑ ΤΟΥ ΠΑΤΡΟΣ ΚΑΙ ΤΟΥ ΤΙΟΥ ΚΑΙ ΤΟΥ ΑΓΙΟΥ ΠΝΕΤΜΑΤΟΣ ΔΙΑΑΣΚΟΝΤΕΣ Α.] In some codices the conjunction OTN, and the adverb NTNI occur; but in the common version they are both omitted. (Vide p. 31.) They exist in the codes of Hernodorus and in others. In that of Nectarias the passage ia, "Πορεύσθε οὖν ήδη και μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐνούς εἰς τὸ ὄνομα τοῦ πατρὸς διδάσκοντες αὐνούς τηρεῖν πανθ΄ ὅσ ἐνετεκλάμην ὑμῶν καὶ ἰδοὺ ἐγώ εἰμι μεθ΄ ὑμῶν πάσας τὰς ἡμέρας ἔσς τῆς συντελείας τοῦ αἰῶνος," «Go now, therefore, and toach all nations, &c. In some copies "εἰμι μεθ΄ ὑμῶν," instead of "μεθ' ὑμῶν εἰμί." and in others ἀμὴν also occurs at the end, although superfluous.

#### JAMES THE BROTHER OF THE LORD, AND HIS EPISTLE GENERAL.

It has been remarked in the preceding pages that the first of the evangelists was Matthew, the son of Alphæus, whose surname was also Rhucus or Rufus, and Rebecca, formerly surnamed Chirothea, commonly known by this appellation, like her husband; for he was more known by his surname than by his proper name, as many men of other nations have been in ancient and modern times.\*

It has also been said that Matthew was born in Gennesaret of Galilee, B.C. 24, and after writing his gospel in Greek, chiefly by the hand of Nicolaus the Deacon, A.D. 48, in the chief city of Judea, died A.D. 83, at Hierapolis, in Parthia, and not in Syria, as some erroneously assert. I now proceed to speak concerning James, the brother of the Lord, as was promised at p. 22 of this work.

He was the son of Joseph, the suitor of the Virgin Mary, and Mary, his lawful wife, who later received various surnames, and died three years before the espousals of Mary the mother of the Lord. He was born 17 years before the Incarnation of Christ, at Hieropolis, in Syria, and died by martyrdom at Jerusalem, A.D. 63, in the 79th year of his age, and the 28th of his episcopate of Jerusalem, according to the historians of antiquity who have accurately investigated the matter, whose testimonies we shall see below. The death of this truly just man was the cause of the taking of Jerusalem by the Romans, A.D. 70, and of the complete overthrow of the city and nation of the Hebrews, as Josephus and Hegesippus and other historians relate, all of which will be shown in the course of this work.

This James, the sacred painters of the Eastern church, and especially of Mount Athos, always pourtray with a cheerful aspect, white hair, a long beard, bushy eyebrows, and black eyes. Moreover, they represent him with a strip of parchment in his hand, on which are usually written the first lines of his General Epistle; otherwise they represent him attired in the archiepiscopal costume in the act of blessing the people, holding in his left kand a roll of the Holy Liturgy, opened at the prayer: "O Lord, who blessest them that bless thee," And this they do according to ancient written tradition.

There were two of the name of James, both enumerated by most writers in the list of the twelve apostles, (but some reckon the one who was the brother of the Lord among the seventy.) † This one, and his sister's son, the brother of John the Evangelist, both being the children of Zebedee and Salome, third daughter of Joseph, who bore the name of the mother of her father Joseph, commonly surnamed Alphæus. "For Joseph, the suitor of the Virgin," says Theodoret, Bishop of Tyre, "had four sons by his secular wife, James, Simon, Jude, and Jose; and three daughters, Esther, Thamar, and Salome, named after his mother, whom Joseph gave in marriage to Zebedee. Of her Zebedee begat James and John the Evan-

\* Several proper names of men, illustrious as well as obscure, have been altogether disused on account of their surnames, and the latter adopted in of them; not merely by the generations coming after them, but ever by their contemporaries, being so named either in sport, or for some historical reason, remarkable or not, or from any other accidental cause. Thus Simon, the chief of the apostles, was once called Peter, and was thus known, and is to the present day; wherefore the name Peter took the signification of the Rock fold appellation.

the Holy Ghost. For this reason he is represented by the painters as holding a sword, as St. Peter is with a key, because some call him the Key of Paradise. on account of a passage in Scripture. Many call Matthew, Levi, and Jude the brother of James, our Lord's brother, Thaddeus and Lebbaus, he being one of the twelve Apostles, and a different person altogether from Judas Iscariot, who betrayed the Lord to the Jews. James, again, was known by the epithet Just, or the Brother of God. His father Joseph had the surname of Alphaus, for which reason his sons, James and Jude, and their other brothers, were and still are called the Sons of Alphaus. Joseph is also called the Just, were audi still are calmed the Sons of Alphanus. Joseph is also cannot also Jam, and the Suitor of the Mother of God. Joseph, the son of Jacob, is called the All-beautiful, and Jacob his father, Israel; Moses, the See of God; Elijah, the Zautot; Adam, the Founder of the race and the First formed. The Evangelist John was called the Bosom Friend, the Son of Thunder, and the Theologism. and St. Gregory had the surname of the Theologian. St. John was called Chrysostom, or Golden-mouth; and another John, a father of the Church, the Merciful. Xenophon was named Sweet; Apollonius, the Discontented. Origen, the Adamantine and Brazen-entrailed. Greece has been termed the Foe of the Advamantine and Brazen-entrailed. Greece has been termed the Fee of Burbarians, and the Nursiling of the Muses; the Zosimindes, Bengiactors; Metaxas, the Conqueror; Nicetans, the Eater of Turks; Caraïsences, the Revincible; Miaules, the Interpid; Canares, the Destroger with fire; Odysseus, the son of Andrutzes, the hero of modern Greece, the Swift-footed; the illustrious Caratasos, the Winner of Trophies; Botzaris, the Hero; and Mavrocordato, the Discreet. Above all, our Saviour Jesus was surmaned Christ, and is so called by all Christians to this day, and will be for all ages. So John, who

of Faith and of the Church of Christ, from the era of the Saviour; as also St. Paul was called by the theologians the two-edged sword of the words of

baptized him, was surnamed the Forerunner, and is universally called Forenames and is different substance and is different and is different called force required or Baptist. It is therefore nothing new or strange that the parents of St. Matthew were called also Rhucus and Chirothea, as some historians relate, a since Matthew himself, like several of the apostles and holy men, had a two-

† One of those who count him among the seventy is Dorotheus, Bishop of Tyre, who was martyred in the time of Licinius and Constantine the kings. He wrote, it is said, many learned works, of which unfortunately none have been preserved, save a small ecclesiastical treatise on the Seventy Disciples of our Lord, which most critics pronounce spurious, declaring at the same time that it is the work of the 6th century after Christ, and not of the 3rd, when Dorotheus flourished. I assert it to be the work of Procopius the Elder, as others, who have suspected the same, have said before me. For I have seen in the Monastery of St. Dionysius at Mount Athos a more complete copy than that published, inscribed by Procopius as follows :-

"Υπόμνημα ΠΡΟΚΟΠΙΟΥ ΔΩΡΟΘΕΟΥ τοῦ τῆς Τυρίων ἐπισκοπῆς πρεθυτέρου περί τε τῶν δώδεκα καὶ τῶν ἐξδομήκοντα μαθητων τοῦ Κυρίου, καὶ περὶ τῶν τυρησάντων ἐν τοῖς καιροῖς Αικινίου καὶ Κωνσταντίνου τὧν βασιλίων.":-A Commentary of Procopius, son of Dorotheus, an Elder of the Bisbopric

of Tyre, concerning the Twelve and the Seventy Disciples of our Lord, and those who were martyred in the time of Licinius and Constantine the kings." This inscription not only gives us the real name of the author of the work in question, but also convicts as spurious the inscription often published with

the work, and for some purpose adapted as follows: " Σύγγραμμα ἐκκλησιαστικὸν περὶ τῶν Ο΄ μαθητῶν τοῦ Κυρίου ΔΩΡΟΘΕΟΤ

λατικόπου Τόρου, άρχαίου ἀνδρός, πνευματοφόρου, καὶ μάρτυρος γεγονότος έν τοῖς καιροῖς Λικινίου καὶ Κωνσταντίνου τών βασιλίου, ":-"The ecclesiastical work concerning the Seventy Disciples, of Dorotheus,

"The ecclesiastical work concerning the Seventy Disciples, of Dorotheus, Bishop of Tyre, an ancient man, and inspired, who was a martyr in the time of Licinius and Constantine the kings."

<sup>1</sup> Matthew, called also Levi, a publican by calling, son of Rhucus and Chirothea, of Galilee.—Chron, Pasch. vol. ii, p. 142.

gelist."\* Hegesippus, in Eusebius, says, "that not merely two, but several bore the name of James."† Eusebius Pamphilus remarks, "There were two Jameses, one the Just, who was struck while in the porch of the temple, and wounded unto death with a piece of wood by a fuller, and another who was decapitated." Paul mentions the Just, saying, "But other of the apostles saw I none, save James, the Lord's brother." This James, to whom the ancients gave the surname Just, on account of his superior virtue, is recorded to have been the first entrusted with the episcopal throne in the Church of Jerusalem. Clemens, in his 6th book of "Outlines," mentions him thus: "For they say that Peter, and James, and John, after the Ascension of the Saviour, though being the most honoured of the Lord, did not lay claim to glory, but chose James the Just as Bishop of Jerusalem." And the same author, in the 7th book of the same subject, says concerning him, "After his resurrection the Lord gave knowledge unto James the Just, and John, and Peter, and they transmitted it to the other apostles, and the other apostles to the seventy, of whom Barnabas was one."  $\S$ 

In addition to this, Eusebius elsewhere says, "The throne of James, who first received the Bishopric of Jerusalem from the Saviour himself and the apostles, whom the holy scriptures relate to have held the relation of brother to Christ, has been preserved till this time, and the brethren who have followed in succession openly exhibit it to all." Such reverence did the ancients observe, and do those of our time still, concerning holy men, for the love of God." But enough of this.

To these citations may be added the common opinion of the Eastern Church, which once a year (October 23rd O.S., on which day his memory is kept,) is read in a loud voice by the reader of the day—

" Κληθεὶς ἀδελφὸς τοῦ κατακρίτου ξύλφ,
 θνήσκεις δι' αὐτὸν, παμμάκαρ, κρουσθεὶς ξύλφ.
 'Εσθλὸν ἀδελφόθεον τριτάτη ξύλφ εἰκάδι πλῆξαν.":=

"Called the brother of Him condemned to the wood (cross), thou diest for him, all-blessed one, smitten with a log of wood. They smote the virtuous brother of the Lord with a log on the 23rd day."

"This St. James, the brother of the Lord, was the first Bishop of Jerusalem, being appointed by the Lord himself; and he first wrote and published the sacred Liturgy, having learnt it from Christ himself. This Liturgy the great Basilius subsequently made more concise, and after him St. Chrysostom, because of the weakness of mankind. Governing the Church in Jerusalem, and teaching many of the Jews and Greeks, and turning them unto the Lord, he moved the Jews to anger. They seized him therefore, and cast him from the top of the temple, and slew him."

As to his being called the brother of the Lord, the following account is given by tradition. "When Joseph, the husband of the Virgin, was dividing his land among his children by his former wife, and desired to give a share to the sof the holy Virgin, the others would not agree to it. But James, taking him as a partner in his own allotment, was called not only the brother of the Lord, but also the Just."

The cause of his martyrdom, which hastened the downfal of Jerusalem, is thus related:

"The Jews," says Eusebius, Book II. c. 23, "when Paul appealed to Cæsar, and was sent to Rome by Festus, being disappointed of the hope in which they had contrived the conspiracy against him, turned against James, the brother of the Lord, to whom the seat of the bishopric at Jerusalem had been entrusted by the apostles. And these things they dared to do against him. Having dragged him into the midst of them, they demanded, in presence of all the people, a denial of his faith in Christ. But when, contrary to the expectation of all, he spoke boldly and freely, more than they imagined, before the whole multitude, and confessed that our Lord and Saviour Jesus was the Son of God, they were no longer able to endure the testimony of the man, because, from the admirable philosophy and piety with which he discoursed on life, he was believed by all to be a most upright man, and slew him, taking as an opportunity for license the absence of government, because Festus having died in Judea at that time, the affairs of his province were in a state of anarchy, and not looked after." The historical account of Clemens, formerly cited, show the manner of his death, that he was thrown from a pinnacle, and that he was smitten to death with a log of wood. Hegesippus, who came in the first succession after the apostles, writes most accurately concerning him, and thus describes the manner of his death in his fifth memoir :

"After the apostles, James, the brother of the Lord, succeeded to the care of the church, who was universally named the Just from the time of our Lord till the present, as there were several called James. He was holy from his mother's womb. He drank no wine or strong liquors, and ate of nothing that had life. A razor passed not over his head, he anointed not himself with oil, and used not the bath. To him alone it was lawful to enter the holy places, for he wore no woollen garment, but fine linen. He went by himself into the temple, and was found on his knees, praying for remission for the people, so that his knees were hardened like a camel's, owing to his always bending them in prayer to God, supplicating remission for the people. From the exceeding greatness of his justice, he was called the Just and Oblias, which means the defence of the people and justice, as the prophets declare concerning him. Some of the seven sects among the people, before mentioned by me in the Memoirs, asked him, Which is the door of Jesus? And he said that He was the Saviour, from which some believed that Jesus was the Christ. But the aforesaid sects believed neither the resurrection, nor that at his coming he would repay every every man according to his works. Some however believed, through James. And when many of the rulers believed, there was a great tumult among the Jews and Scribes and Pharisees, saying, The whole of the people is in danger of looking for Jesus as the Christ. They assembled therefore, and said to James, We exhort thee to persuade all who come on the day of the Passover concerning Jesus, for we all believe in thee; and we and all the people bear witness that thou art a just man and wearest no mask. Persuade the people, therefore, not to be deceived concerning Jesus, for all the people and we ourselves believe

Chron, Paschal, vol. ii, page 144, Ed. Bonn, and Matt. xiv. 54, 56; Mark vi. 3.
 Hist, Eccl. Lib. ii, c. 23, sec. 4. Act. Apost. c. 12, sec. 2. Euseb. Hist,
 Eccl. Lib. ii. c. 9.

thee. Stand, therefore, on the pinnacle of the temple, that thou mayest be conspicuous on high, and that thy words may be well heard by all the people. For all the tribes, together with the Gentiles, are assembled because of the Passover. The aforesaid Scribes and Pharisees therefore set James on the pinnacle of the temple, and cried unto him and said. Thou just man, in whom we all must believe, since the people is deceived concerning Jesus who was crucified, tell us which is the door of Jesus? And he answered with a loud voice, Why ask ye me concerning Jesus the Son of Man? Lo, he sitteth in heaven, on the right hand of the Great Power, and will come on the clouds of heaven. And when many fully believed, and magnified the testimony of James, saying, 'Hosanna to the Son of David!' the Scribes and Pharisees said to one another, We have done ill in affording such a testimony to Jesus. Let us go up and cast him down, that they may be afraid and not believe him. And they cried aloud, saying, 'Oh! oh! the just man is deceived.' Fulfilling the scripture which is written in Isaiah, 'Let us make away with the just man, for he is inconvenient to us. Therefore do they eat the fruit of their works.' They went up therefore, and cast down the just man, and said to one another, 'Let us stone James the Just.' And they began to stone him, as he did not die when cast down, but turned on his knees and said, 'Father, Lord God, forgive them, for they know not what they do.' While they were thus stoning him, one of the priests of the sons of Rechab, the son of Rachaëbim,\* mentioned by Jeremiah the prophet, cried with a loud voice, and said, 'Hold! and do no harm to this man, for he hath done you no wrong. Lo! hear his voice; the just man prays for you.' And a certain man among them, one of the fullers, took the club with which he beat out clothes, and brought it down on the head of James. Thus he suffered martyrdom, and they buried him in the spot by the temple, and his tombstone still remains by the temple. He was a faithful witness to the Jews and Greeks that Jesus is the Christ. Immediately after this, Vespasian besieged them." Thus relates Hegesippus, fully coinciding with Clemens. So admirable a man indeed was James, and so celebrated among all for his justice, that even the wiser part of the Jews were of opinion that this was the cause of the siege of Jerusalem immediately after his martyrdom, which happened to them for no other reason than the sacrilegious crime committed against him. Even Josephus has not hesitated to add his testimony in writing, where he says, "These things happened to the Jews in vengeance for James the Just, who was the brother of him that is called Christ, and whom the Jews slew, notwithstanding his pre-eminent justice." The same writer also relates his death in the 20th Book of his Antiquities, in the following words :-- "But Cæsar, having learnt the death of Festus, sends Albinus as governor of Judea. But the younger Ananus, whom we mentioned before as having obtained the high priest-

hood, was of an extremely rash and daring disposition, and belonged to the sect of the Sadducees, who are the most unmerciful of the Jews in the execution of judgment, as we have already shown. Ananus, therefore, being of this character, and imagining that he had a suitable opportunity in consequence of the death of Festus, and of Albinus being yet on the way, called an assembly of the judges; and bringing thither the brother of Jesus who is called Christ, whose name was James, and some others, he presented an accusation against them, as having violated the law, and handed them over to he stoned. But those who seemed most moderate in the city, and most accurate in observing the laws, were greatly offended at this, and sent secretly to the king, entreating him to send an order to Ananus not to do such things, for that even before he had not acted rightly. Some also went out to meet Albinus as he journeyed from Alexandria, and informed him that it was not lawful for Ananus to summon the Sanhedrim without his knowledge. Albinus, induced by this account, writes to Ananus in a rage, threatening to call him to account. But King Agrippa, for the same reason, took from him the highpriesthood, after he had held it three months, and appointed Jesus, the son of Dammæus,† as his successor."

"These are the accounts concerning James, who is said to have written the first of the Epistles called General. But it must be observed that it is considered spurious. Not many indeed of the ancients have mentioned it, nor that called the Epistle of Jude, which is also one the seven called General Epistles. Nevertheless we know that these are publicly used in most of the churches."

Such is the testimony of Eusebius of the martyrdom of James for the sake of truth, and his opinion concerning the Epistles of James and Jude. Damas, Bishop of Magnesia, whom Ignatius, surnamed Theophorus, mentions in his Epistles to the Magnesians, to the Antiochians, and to Heron, Deacon of Antiech, speaks as follows concerning James, in his Christian Historical Events:—‡

"James, the brother of the Lord, called the Just, because of his pre-eminence in justice, was the son of Joseph, the first-born of Alphæus the Nazarene, and Joanna, of Jerusalem, sometimes called Eutychia. He was born in Hierapolis § of Syria, in the 3rd year of the 190th Olympiad, and being one of the twelve apostles of the Lord, and one of the most preferred, received the Bishopric of the Church of Jerusalem from the Lord himself and the apostles, and tended his flock twenty-eight years, | fearlessly teaching the faith in Christ, wherefore he underwent martyrdom in the first year of the 210th Olympiad, in the month Hyperberetæus. He was truly just, and holy from his mother's womb, and gave an equal share of his lawful inheritance to Jesus, when the other brethren refused to do so. From this circumstance he received the surname of Brother of the Lord, in addition to that of Just. He wrote an Epistle to the Jews in dis-

<sup>\*</sup> The name 'Paχαεβείμ (Rachāebim,) signifying "a good choice," is read by others 'Paχαβείμ (Rachabim,) 'Pηχαβείμ (Rechabim,) 'Paχαείμ (Rachaim.) The first reading is the most preferable, for it is so in the papyrus codex of Mayer, and the original texts, 16, 17, and 18 of the same chapter are as they are here published. See at the end, and the fac-simile.

<sup>†</sup> Josephus writes this name Δαμναίου (Damnæus); Syncellus, 'Ιδαμμαίου (Idamnæus.)

<sup>§ &</sup>quot; ΙΕΡΑΠΟΛΙΣ, μεταξύ Φρυγίας και Δυδίας πόλις, θερμών ὑδάτων πολλών πλήθουσα, ἀπό τοῦ ἰερά πολλά έχειν. β΄ Κρήτης. γ΄ Συρίας, ἢ καὶ ΙΕΡΟ-ΠΟΛΙΣ διὰ τοῦ Ο, Τετάρτη Καρίας. Τὰ ἐθνικὰ Ἱεραπολίται, ἀφ΄ οῦ Νικάνωμ ὁ

νίος "Ομηρος καὶ Πόπλιος και Σαραπίων στωϊκοί καὶ άλλοι πλείστοι Ίεροπολίτσα.":—Hierapolis, a city between Phrygia and Lydia, abounding in hot springs, so called from containing many temples. 2nd in Crote. 3rd in Syria, also written Hieropolis, with an O. 4th in Caria. The national name Hieropolita, whence Nicanor, Homer the younger, and Poplius and Sarapion the Stoics, and several others are called Hieropolites.—(Steph. Byzant.)

I Nicephorus, Patriarto of Constantinople, says in his Chronographia, that he was Rishop of Jerusalem only 26 years.—"I. James the brother of the Lord, 26 years." But this seems to me a clorical error,

persion, who remained faithful in the Lord, which is chronologically antecedent to the other six Epistles General. By this James we were taught in writing how to publicly worship God, and he by the Lord himself."

Heliodorus, Elder of the Church of Thyatira, coincides with this, in his "Sacred Records," where he writes as follows:—\*

"And at this time, (i.e., 30 years after the Ascension of the Saviour, as Heliodorus says above, which coincides with A.D. 63,) died James, first Bishop of Jerusalem, smitten on the head with a fuller's club, by the slayers of the Lord, because he preached Christ, the Son of God, on the day of the Passover. To him is ascribed the first of the seven Epistles General, which was sent to the scattered Israelites who believed in the Lord. It was he also who executed the holy Liturgy, having received his knowledge from the Lord."

Dionysius, Bishop of Libya, agrees with all these, in his "Synoptical Lives of the Twelve Apostles," wherein he says:—†

"James, the brother of the Lord, had for his birth-place Hieropolis, in Syria, as Damas relates in his 'Christian Events.' He was the son of Joseph, the suitor, also called Alphæus and Andron by his fellow-citizens of Nazareth, and Mary, the daughter of Andron, of Hieropolits. He was born in the 3rd year of the 190th Olympiad, and after prolonging his life till the days of Agrippa, son of King Agrippa, ended it by martyrdom, while preaching the word of Christ to the multitude of Jews and Greeks. This witness of the truth, and first Bishop of Jerusalem, departed this life in the 79th year of his age, as is affirmed by Damas, Bishop of Magnesia, and Heliodorus the Elder. The faithful buried his holy body by the temple, and erected a tombstone, a witness of which is the truthful Hegesippus, who has related his martyrdom in the fifth book of his Memoirs."

"James, together with Cleophas, (says the same Hegesippus, in his third book of Memoirs,) saw the Saviour Christ when he had arisen from the dead. For he was seen of them immediately after the resurrection, in the way which leads to the village of Emmaus, as is said by Mark; and Lukeş the Evangelists, and Eusebius himself, and proclaimed the event with an exceeding loud voice. And we all hold the opinion that he received the Bishopric of Jerusalem from the Lord himself and the apostles. Moreover, we believe indubitably the first of the Epistles General to be his and no other's, which he wrote and sent by James, the son of Zebedee, to the scattered faithful, those of the twelve tribes of Israel who believed in Christ, immediately after the death of Stephen. James the Just also left us, besides this Epistle, the holy Liturgy in writing."

Thus much says Dionysius. And concerning the surnames of the children of James, which later writers interpreted as proper names, we have another testimony, as follows:

"James, the son of Alphæus, son of Andron and Eutychia, of Hierapolis, a stone-cutter by trade."

Œcumenius, the writer of Memoirs, says concerning him: "James, son of Alphæus, surnamed the Just, who was the

first Bishop of Jerusalem, was stoned to death by the Jews in Jerusalem, and was there buried in the temple."

Neither the Chronicon Paschalion, nor Syncellus, the chronologist, contradict these, nor very many others, whose names I pass by for the sake of brevity. But the words  $\dot{v}v$   $\tau\dot{\varphi}$   $\nu a\dot{\varphi}$ , which others concur with Ecumenius in writing should, I think, be written  $\pi a\rho\dot{a}$   $\tau\psi$   $\nu a\dot{\varphi}$ , as the majority remark, and especially Hegesippus. For a tombstone is not erected in the temple.

From the testimonies above adduced, we are confirmed in what we premised concerning James; and moreover, that the first of the seven Epistles was the work of this holy man, which we judge not only from the evidence cited, but also from the remarks of Eusebius. For he first speaks of it as the work of James, and then says it is considered spurious, because few of the ancients mention it. But this weak reasoning falls to the ground through the strong evidence he again adduces of the genuineness of this Epistle and St. Jude's (for both are disputed), when he admits that he knew them to be publicly used in most churches with the others. This admission is a testimony stronger than any contradiction, for it is the opinion of the Church of Christ and not of men. Therefore none of the great fathers of the church erased them from the list of canonical books, but decreed that these were canonical, and all the books of the New Testament. For, from the beginning, the Orthodox Church confesses and upholds them all to be genuine, canonical, and inspired, disregarding altogether the doubts and controversies among some of the ancients concerning these divine books. The 85th canon of the apostles bears witness to what I say, as does the 60th of the church in Laodicea, and several other canons and opinions of the holy fathers of the church, who employed many testimonies out of all these, such men, I mean, as Cyril, Athanasius, Basilius, Gregory, Ohrysostom, Photius, Mark, and the whole assemblage of holy men in general. By way of instance, I give my readers a portion of the 21st Homily of the holy Father Gregorius Palamas, which lies ready to my hand, and runs thus:

"Count it all joy," saith James, the brother of the Lord, "when ye fall into divers temptations." He saith not simply, "rejoice," but "count it all joy;" he does not exhort us to be insensible to pain and to trial, for that is impossible, but to determine that the dispositions which please God shall have the sway in our hearts. And he saith, "all joy," that is, complete, very great, unfading, and especially when the temptations are of many forms. And wherefore? Because by the undergoing of temptations we are exercised, and become more approved in the things of God; and not only this, but we become conscious that we are so. For thus saith the Wisdom of Solomon concerning the holy, that God has tried them, and found them worthy of him. Is not, then, this temptation worthy unto them of all joy ?\*\* Thus spake God unto Job, and turned from his grief at his trials. Imagine him saying, "Have I dealt with thee otherwise than that thou shouldest be shown to be righteous." Or something like this?--"I have used thee, trying thy faith in me in health and prosperity, and thou shewedst thyself righteous. It was

<sup>\*</sup> Concerning Heliodorus, see p. 15. † Vide p. 12. ‡ Mark xvi. sec. 12. § Luke xxiii, sec. 13—36.

<sup>||</sup> Euseb. Eccl. Hist., Book 1, sec. 5. || Vide Chron. Pasch. vol. 2, p. 142. \*\* In another MS.  $\mathring{a}\rho'$  o $\mathring{v}\nu$ , instead of  $\mathring{a}\rho'$  o $\mathring{v}$ . "Surely, therefore," &c.

my will to use thec, carrying through and ordering these things. And again in sickness, and ill repute, and want, and thou shewedst thyself righteous, saying, If we have received good at the hand of the Lord, shall we not endure evil?" Whence, then, was this endurance under temptations? From the test\* of faith in God; so that temptations are the test of the faithful. Wherefore James the brother of the Lord, having exhorted us to rejoice when we fall into temptations, adds that the trial of your faith accomplishes your endurance, "Let patience have her perfect work." Render none of the works of thy righteousness, says he, imperfect, through being faint-hearted when temptations are laid upon thee, but, together with patience, let the perfection of righteousness belong unto thee. For man is not perfected by involuntary actions, but those which are voluntary must be added-temperance, justice, love to God and one another, and those things which follow it, for these things we need towards perfection; wherefore this divine apostle adds, when writing to us, "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." Saying distinctly, "If ye wish to show your perfect faith in God, do not merely bear yourselves bravely in outward things by suffering, but of your own accord labour in the things that please God, even if they be burdensome. For faith and suffering, combined for good, perfect a man towards God." Why then did he not say, "Rejoice when ye are active in righteousness," instead of "when ye are in temptations?" Because, to be active in righteousness is within our own power, and rests within our own authority; but to fall into temptations is not so. And since, without these things, there is no perfection or manifestation of the faith in God, ye who run after the perfection of faith should rejoice when ye fall into temptations, in that ye have obtained that whereby ye may reach perfection. For to those who are perfect in faith, temptations serve to make manifest the perfection that is in them. And what is more marvellous still, is that when laid even upon the imperfect, they confer perfection, which is manifest from the words of the Gospel read to-day. And the above let us propose to your love. Such is the preface of the holy Palamas, in his homily inscribed .-

"The Homily of our holy Father Gregorius Palamas, on the Gospel of the Ninth Lord's day, according to the Evangelist Matthew, in which is treated concerning temptations."†

The reader will perceive from this portion, now first published to gratify his love of erudition, how great a significance the Eastern Church gives to the Epistle of James, so full of teaching, and so profitable in every respect, which the Western Church, I know not wherefore, has wrongfully placed among the deutero-canonical writings. But let us read the whole of the argument of the Epistle General of James, which the

learned writer of Commentaries, Œcumenius, wrote and prefixed to his interpretation, since this also tends to the demonstration of truth. It is as follows:

"This Epistle," says Œcumenius, "James himself sends to the dispersed of the twelve tribes who believe in our Lord Jesus Christ. And he writes his Epistle in an instructive form, teaching of the variety of trials and temptations, what kind are from God, and what from man's own heart, and that we must show our faith not only by word but by deed, and that not they which hear the law, but they who do it, are justified. And he admonishes concerning the rich, that they be not set before the poor in the assemblies, but rather be rebuked as arrogant. And towards the end, comforting those who have been oppressed, and exhorting them to have patience until the coming of the Judge, and teaching the value of patience from Job, he orders that the elders be invited to visit the sick, and endeavour to convert to the truth those who are in error, for that the reward from the Lord is the remission of sins." And thus he ends the Epistle.

Why are these Epistles named General? (Καθολικαί) "These are called General," says Œcumenius, "or, as it were, circular, for this band of the Lord's disciples does not address them definitely to any nation or city, as St. Paul to the Romans or Corinthians, but generally to the faithful, whether to the Jews in dispersion, as Peter does, or to all Christians living under the same faith."

Thus much on these subjects. The Epistle itself, written in Greek by James, and sent to the scattered believers in Christ of the twelve tribes, entirely confirms what has been previously said in this work concerning the Greek language, that it was well understood and spoken by all the Jews as though it were their own language. For why should James, who was a Jew, as well as his brother Jude, and Peter, and John, prefer Greek to Hebrew in writing to their own countrymen? Because the Greek was the most common of all, both throughout Palestine and elsewhere in Asia and Africa, while the Hebrew was by that time a dead language. For this reason all the apostles, not excepting Matthew himself, wrote their inspired writings in Greek. Let us hear what the illustrious C. Œconomus says.; "Let him that boasteth boast in the Lord," commands the word of God; and we, if we boast, as the apostle saith, shall not be foolish, for we speak the truth. The Omnipotent God is the God of all nations, for with him there is no respect of persons. And every language of rational men may confess the Lord. But for the first and life-breathing proclamation of the harmonious doctrine of the prophets and the apostles the Almighty chose one language and one only, the Greek. The Old Testament was first written in Hebrew, and preserved till the appointed times and seasons; and God, who spake by the prophets, was

And ends with these words, "Ἐπιστρέψαντες οὖν έαντοὺς πρὸς τὸν σωτήριον τοῦτον λογισμὸν, μὴ ἐπὶ ταῖς σωματικαίς ζημίαις λυπώμεθα καὶ ἀδημονῶμεν μᾶλλον ἀλλ' έπὶ ταις ψυχικαις ζημίαις, αι είσιν όντως πειρασμοί ίνα επι ταις φυχεκαις εημαιικς, αι εισω οντως πειρασμοί ωα και πρὸς τὸν Θεὸν, καθάπερ αὐτὸς ἡμᾶς ἐδίδαξε, λέγωμεν 'μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμόν,' τὸν ἀπηγορευμένον καὶ ὑπεύθυνον πάντως, 'ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ' ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξε, εἰς τοὺς αἰώνας τῶν αἰώνων. ' λμήν.

\* In another MS. δοκίμου πίστεως, tried faith.

<sup>\*</sup> Vide Vol. I. On the interpreters, 18-15,

<sup>†</sup> This discourse begins with "Τοῦ ἐν ἀγίοις πατρὸς ἡμῶν Γρηγορίου τοῦ Παλαμᾶ ὁμιλία, εἰς τὸ κατὰ τὸν Εὐαγγελιστὴν Ματθαΐον τῆς ἐννάτης Κυριακῆς Εὐαγγέλιον ἐν ἢ καὶ περὶ πειρασμῶν. ΙΑΚΩΒΟΣ ὁ ἀδελφό-θεος, πᾶσαν χαρὰν ἡγήσασθ ἔφη, ὅταν πειρασμοῖς περιπέσητε ποικίλοις οὐκ εἶπεν ἀπλῶς χαίρετε, ἀλλὰ πᾶσαν χαράν ἡγήσασθέ φησιν. οὐκ ἀνεπαισθήτως έσχε πρὸς τὰ ἐπάδυνα παραινῶν τοῦτο γὰρ ἀδύνατον, ἀλλ' ἐπικρατέστερον ἔχειν εἰσηγούμενος τὸν θεάρεστον λογισμόν....

known only in one corner of Palestine, namely, in Judea. And when the time came, which was foretold by the Prophet Daniel, then, like a predestined forerunner and messenger of the great fulfilment of time, the mystery of God's government, the "one-horned," the King of Macedon, went up from Greece to Asia, and trampled down the kingdom of the Persians, and waxed exceeding great. And after this his great horn was broken down, when he died, and again the kingdom's of his successors arose, the strongest waxing exceedingly great to the south and to the west, namely, that of Ptolemy Lagus, King of Egypt. Inspired prophecy depicts these things in a distinct and vivid manner, and interprets them word by word. (Dan. ix.) Profane history also describes the achievements of the magnanimous Alexander throughout all Asia. The greatest and most important of these is confessedly that he connected Europe with Asia intellectually, and with them the Africans through Egypt, and diffused the Greek language everywhere among the barbarous nations; civilizing and bringing to order the wild tribes of lawless and ill-governed men by means of Greek learning and polity. Then the race of Abraham, the Jews, who were the only servants and keepers of the law of God, "heard a language which they knew not," and learnt it. The expedition of Alexander into Asia, and the establishment of his immediate successors, was, in fact, a great and learned academy, from which the Greek language was diffused through a great part of Asia and Africa, and reached most of the nations of these great regions; "One lip and one voice for all," the Greek tongue. And why so? Because it was fore-ordained by the Almighty as the written and original language of the universal preaching of the Gospel, and by it all manner of nations, differing in language, customs, and habits, were to be united and mingled in one communion, one law, one religion of the service of the true God. Who is there that does not see in this the All-wise design of Divine Providence?"\*

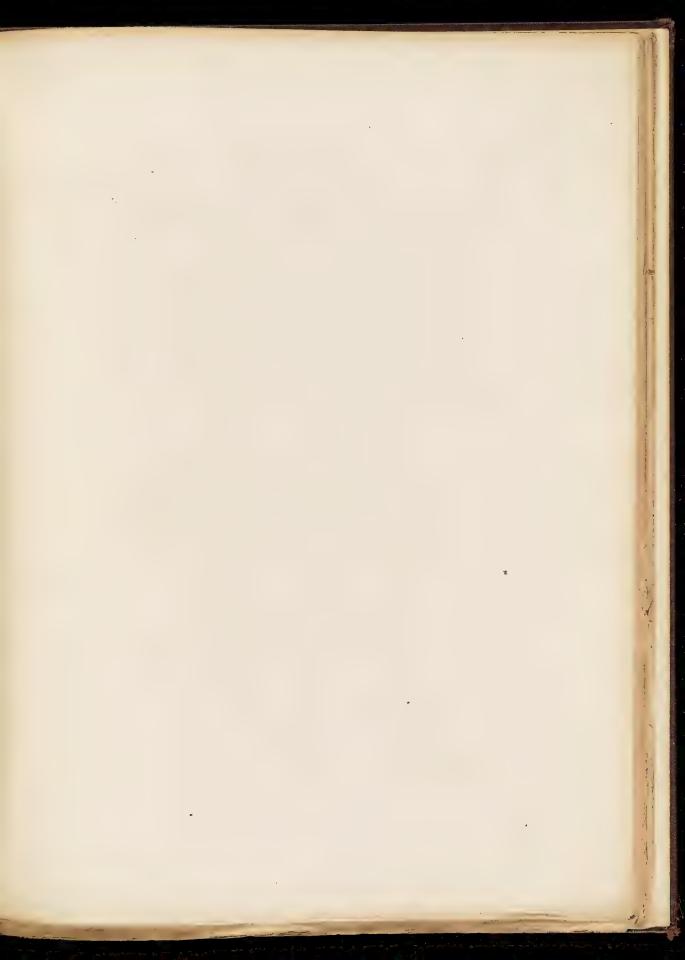
"The language of the Egyptians was learned, primitive, and adapted for all purposes. That of the Indians and of the ancient Persians was very learned, as were others of the elaborate ancient languages of Asia. But the Lord took no delight in them. He chose the Greek language alone, as best suited for revelation and a universal interpreter of his Divine Testaments, a fertile and fruit-bearing growth of the soul-sustaining and saving designs of Divine knowledge. And that is really the fact which Plato wrote in a patriotic spirit, and Philo has repeated, that "Greece alone gives birth without falsehood to that heavenly plant, that divine growth, accurate reasoning familiarized to the understanding." Come then, O Grecian King Philadelphus, fill thy libraries with human wisdom, preparing among them the loftiest and most illustrious place for the Book of God, till then the one, and only one, upon earth. Come from Jerusalem, ye interpreters, bringing from the shrine of the temple the words of the holy prophets, for ages hidden under our mother tongue, and translate the Hebrew Scriptures into Greek. God commands it, himself

supplying the Scriptures. Clothe the purposes of God in a Greek dress, that they may shed the rays of his knowledge upon all nations, prepared by it for the prophesied Saviour of the whole world. For "in him all the tribes of the earth shall be blessed, and all the nations shall bless him," and before all, as the highest and most abundant first fruits, the fore-ordained Greeks. And the Seventy become for ever after the inspired hierophants of the oracles of truth, the harbingers of the apostles, the celebrants and initiators of the mysteries of Gospel faith. The language of Homer and Plato is sanctified, through which for the first time, and first of all, the heathen Greeks heard the voice of the living God! Greece had for inmates the Muses and Graces of her many authors, through whom she imparted to the habitable world the doctrines of human wisdom, given to her from God. But "since through wisdom she knew not God," it was fitting that she should enrich herself with the inspired book of the first Testament of God, which speaks thoughts more than words, and announces to mankind the lovely precepts of God rather in discourse befitting him than by the niceties of vain philosophy, and leads to the Gospel of the everlasting kingdom. Thereafter the divine prophets came forth in the face of all the earth, speaking the Greek tongue, and opening the paths of prophecy hitherto shut, that the nations may draw near to the coming King of the Prophets, and see his glory everywhere; and into Greece,' according to the prophecy of Isaiah, and receive the Gospel of the word of life. And this again the apostles, who spoke the words of God, having received the gift of all tongues, wrote in Greek after the appearance of the Saviour, in the dialect of the Old Testament, being inspired of God. Thus the Almighty Ruler of the world, the supreme dispenser of ages, and kingdoms and nations, chose the Greek language before all others of the earth for the harmonizing of the two Testaments, and the preaching of the prophets and the apostles. And as in the time of Augustus Cæsar he had brought all nations under one empire, that of the Romans, facilitating for the apostles the preaching of the Gospel of the incarnate only-begotten Son of God, (lest, because of there being many kingdoms, and the nations not blended with each other, the command of Jesus, "Go ye into the world and teach all nations," should be too difficult for the disciples,) so in like manner aforetime, at the expedition of Alexander, in order to prepare for teaching of the divine proclamation, he connected the greatest and most distant nations by one language, the Greek, whereby they were more easily to know the one Law-giver of the Old and New Testament, the Lord and Saviour of all."

What answer, then, have the novelty-seekers, and professional innovators on things that are well as they stand, to give to this? None whatever. But leaving this subject, let us now examine the impression of the two fragments of the first century, of the Epistle General of James the brother of the Lord, and having read them, give glory to God that he has thought fit that these, written in the apostolical times, should be discovered in our days.

\* Hence the venerable Rollin elegantly and truly speaks of the Greek interpretation of the Old Testament as the divinely appointed and furrest fruit of the expedition of Alexander. His words are, "Cette version (Septuagint) qui ourvair l'intelligence des Ecritures de l'Ancien Testament à une infinité des peuples fut un des plus considérables fruits des conquêtes des Grees; et l'o not clairement qu'elle entroit dans le principal dessin que Dieu avoit en en livrant tout l' Orient aux Grees, et les y maintenant malgré leurs divisions.

Dieu préparoit ainsi une voie aisée à la prédication de l'Evangile qui étoit proche, et il facilitoit la réunion de tant de peuples différens de langarge et de meurs dans une seule societé, un même culte, et une même doctrine, par une seule langue, la plus belle, la plus féconde, la plus correcte qui fut dans l'univers, et qui devint commune à tous les pays qu' Alexandre avoit conquis." Rollin, Histoire Ancienne, Tom. vii. p. 392. Paris, 1738.



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# FRAGMENT VI.—THE GENERAL EPISTLE OF JAMES.

COLUMN I

ΙΑΚΩΒΟΣ, Θεοῦ καὶ Κυρίου Ἰησοῦ Χριστοῦ δούλος, ταις δώδεκα το θ 'Ισραήλ φυλαίς ταις έν τὴ διασπορά, χαίρειν. Πάσαν χαράν ήγήσασθαι, ἀδελφοί μου, ὅταν πειρασμοῖς περιπέσητε δεινοίς καὶ ποικίλοις γινώσκοντες, ότι ή της πίστεως ύμων καλη δοκιμότης κατεργάζεται την ύπομονήν ή δε ύπομονη έργον τέλειον έχέτω, ίνα ήτε τέλειοι καὶ δλόκληροι, έν μηδενὶ λειπόμενοι. Εἰ δέ τις ἡμῶν λείπεται σοφίας, αἰτείτω παρὰ τοῦ διδόντος αὐτὴν Θεού πασιν απλώς, και μη δνειδίζοντος καὶ δοθήσεται αὐτῷ. αἰτήτω δὲ ἐν πίστει, ό αἰτὼν, μηδέν διακρινόμενος ό γὰρ διακρινόμενος έοικε κλύδωνι θαλάσσης ανεμιζομένω και ριπιζομένω μη γαρ ολέσθω ὁ ἄνθρωπος ἐκείνος, ὅτι λήψεταί τι παρὰ τοῦ Κυρίου. ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ. Καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς ἐν τῷ ὕψει αὐτοῦ ὁ δὲ πλούσιος, ἐν τῆ ταπεινώσει αὐτοῦ δτι 🖎 ἄνθος χόρτου παρελεύσεται. ἀνέτειλε γὰρ δ ήλιος σὺν τῷ καύσωνι καὶ ἐξήρανε τὸν χόρτον καὶ τὸ ἄνθος αὐτοῦ ἐξέπεσε, καὶ ἡ εὐπρέπεια τοῦ προσώπου αὐτοῦ ἀπώλετο οὕτω καὶ ὁ πλούσιος ἐν ταΐς πορίαις αύτοῦ μαρανθήσεται. Μακάριος ἀνὴρ, ὃς 25ύπομένει πειρασμόν δτι δόκιμ<mark>ος γενόμενος λήψεται</mark> τὸν στέφανον τῆς ζωῆς, ὃν ἐπηγγείλατο ὁ Κύριος τοῖς

COLUMN II.

JAMES, a servant of God and of the Lord Jesus Christ, to the twelve tribes of Israel which are scattered abroad, greeting. 2 My brethren, count it all joy when ye fall into dreadful and varied temptations; 3 Knowing this, that the right trial of your faith worketh patience. 4 But let patience have her perfect work, that ye may be perfect and entire, wanting nothing. 5 If any of you lack wisdom, let him ask of God, that giveth it to all men liberally,

- 10 and upbraideth not; and it shall be given him. 6
  But let him who asketh, ask in faith, nothing wavering: for he that wavereth is like a wave of the sea driven with the wind and tossed. 7 For let not that man think that he shall receive any thing of the
- Lord. 8 A double-minded man is unstable in all his ways. 9 Let the brother of low degree rejoice in that he is exalted: 10 But the rich in that he is made low: because as the flower of the grass he shall pass away. 11 For the sun is no sooner risen with 20 a burning heat, but it withereth the grass, and the
  - a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.
    12 Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.

This Epistle, as may be seen by the impression, has no title; for it seems to me altogether inconsistent that James himself should inscribe it, "The Epistle of James," or "The First Epistle General of James the brother of the Lord," or "The Epistle General of St. James the Apostle and brother of the Lord," as is read in some copies. It suffices that it bears at the beginning the name of JAMES. Wherefore, every inscription of this Epistle is considered to be the addition of the copyrists.

 Taiς δώδεκα τοῦ ΙΣΡΑΗΛ φυλαίς, to the twelve tribes of Israel.] So it occurs in the copy of Nectarius and that of Menas, but in no other than the copy of Nectarius and that of Menas, but in no

other that I am aware of.

3. Πῶσαν χαρὰν, all joy.] In that of Nectarius πᾶσαν χαρὰν καὶ εὐφροσύην, all joy and cheerfulness.

4. Περιπέσητε δεινοῖς καὶ ποικίλοις, Υε fall into terrible and divers [temptations.] The copy of Nectarius has δεινοῖς ποικίλοις.

6.  $\dot{\mathbf{H}}$  της πίστεως ὑμῶν καλη δοκιμότης κατεργάζεται την ὑπομονην, the fair excellence of your faith worketh patience  $\mathbf{I}$  in the copy of Nectarius  $\dot{\mathbf{H}}$  της πίστεως καλη δοκιμότης κατεργάζεται ὑπομουήν, the fair excellence of faith worketh patience. In most copies the passage is, τὸ δοκίμιον ὑμῶν τῆς πίστεως κατεργάζεται ὑπομουήν. The trial of your faith worketh patience. Some of the copyists write δοκιμέζον for δοκίμιον, and others, δόκεμιον.

10. Τοῦ διδόντος αὐτήν Θεοῦ, of God that giveth it.] The reading in Necturius's copy is "Τοῦ διδόντος αὐτήν πανσόφου Θεοῦ," " Of the All-wise God that giveth it."

11. Kal μη δυειδίζοντος, and that upbraideth not.] The codex of Nectarius has "Kal μηδαμῶς ὁνειδίζοντος," "That in nowise upbraideth."

12. Αἰτείτω δὲ ἐν πίστει ὁ αἰτὰν μηδὲν διακρινόμενος, and let him that asketh, ask in faith, nothing wavering.] Nectarius and the Patriarch Menas write the passage thus, "'O  $\delta \hat{e}$   $alr \hat{w} \nu$ ,  $\hat{e} \nu$   $\pi l \sigma \tau \epsilon \iota$   $alr \epsilon l \tau \omega$   $\mu \eta \delta \hat{e} \nu$   $\delta \iota a\kappa \rho \iota \nu \delta \iota \mu \epsilon \nu \delta$ ," " And he that asketh, let him ask in faith, and nothing wavering."

13. Ο γὰρ διακρινόμενος ἔοικε κλύδωνι Θαλάσσης, for he that wavereth is like a wave of the sea.] "Ο γὰρ διακρινόμενος ἔοικεν εἶναι ὥςπερ κλύδωνι θαλάσσης," "For he that wavereth seems to be like a wave of the sea:" this is the reading of Nectarius. In the codex of Mensa its thus, "Καὶ γὰρ πὰς διακρινόμενος ἔοικε κλύδωνι θαλάσσης," "For every man that wavereth," &c.

15. Μὴ γὰρ οἰέσθω ὁ ἄνθρωπος, for let not that man think, &c.] In the codex of Nectarius, " Ο δὲ τοιοῦτος μηδαμῶς οἰέσθω ὅτι," ψc. "Let such an one by no means think," &c.

17. Παρὰ τοῦ Κυρίου, of the Lord.] Παρὰ τοῦ Θεοῦ, of God, in others, and so in Nectarius.

17. 'Ακατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ ἀεί, Always unstable in all his ways.] The adverb ἀεὶ procedes ἀκατάστατος in the copies of Nectarius and Menas. In that of Thoodosius the order is ἀκατάστατος ἀεὶ ὁ δίψυχος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ.

21. "Οτι ώς ἄνθος χόρτου, because as the flower of grass.] Nectarins and Menas have ὅτι ὥςπερ ἄνθος χόρτου.

22. Σὰν τῷ καύσων, with the burning heat.] "Αμα τῷ καύσων, together with the burning heat in the copy of Nectarias.

24. Οὅτω καὶ ὁ πλούσιος ἐν ταῖς πορείαις αὐτοῦ. So the rich mau [shall fade away] in his ways.] Nectarius has Οὕτω καὶ ὁ πλούσιος ἐν ταῖς ἱδίαες πορείαις, in his own ways. The other graphical different lomit, as unfortunately the papyrus fragment ends at ANΘΟΣ ATTOT.

## FRAGMENT VII.-THE

#### COLUMN II.

εἴπη δέ τις αὐτοῖς ἐξ΄ ὑμῶν, Ὑπάγετε ἐν εἰρήνη, θερμένεσθε καὶ χορτάζεσθε μὴ δῶτε δὲ τὰ ἐπιτήδεια τοῦ σώματος, τὶ τὸ ὄφελος; οὕτω καὶ ἡ πίστις, ἐὰν μὴ ἔχη ἔργα, νεκρά

 ἐστι καθ' ἐαυτήν, ἀλλ' ἐρεῖ τις, σὸ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω δεῖξόν μοι τὴν πίστιν σου ἐκ τῶν ἔργων σου, κἀγὼ δείξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου σὸ πιστεύεις,

10 ὅτι ὁ Θεὸς εἶς ἐστυ καλῶς ποιεῖς. καὶ τὰ δαιμόνια πιστεύουσι καὶ φρίσσουσι. Θέλεις δὲ γνῶναι, ὅ ἄνθρωπε κενὲ, ὅτι ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστιν; ᾿Αβραὰμ ὁ πατὴρ

15 ήμων οὐκ ἐξ ἔργων ἐδικαιώθη, ἀνενέγκας Ἰσαὰκ τὸν υίὸν αὐτοῦ ἐπὶ τὸ θυσιαστήριου; βλέπεις, ὅτι ἡ πίστις συνήργει τοῦς ἔργοις, αὐτοῦ, καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη; καὶ ἐπληρώθη ἡ

20) γραφὴ ἡ λέγουσα, " Ἐπίστευσε δέ ᾿Αβραὰμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύπη»" καὶ ψίλος Θεοῦ ἐκλήθη. ὁρᾶτε, ὅτι ἐξ ἔργων δικαιοῦται ἄνθρωπος, καὶ οὐκ ἐκ πίστεως μόνου; ὁμοίως δὲ καὶ 'Ραὰβ ἡ

25 - ΄΄ρνη οὐκ ἐξ ἔργων ἐδικαιώθη, ὑποδεξαμένη τοὺς ἀγγέλους, καὶ ἐτέρᾳ ὁδῷ ἐκβαλοῦσα; ὥςπερ γὰρ τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν, οὖτω καὶ ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστι.

#### COLUMN I.

ακούσατε, αδελφοί μου αγαπητοί, ούχ ώς ό Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοὺς ἐν τῷ κόσμ φ τούτφ πλουσίους έν πίστει καὶ κληρονόμους της βασιλείας, ης έπηγγείλατο τοις άγαπωσιν αὐτόν; ὑμεις δὲ ητιμάσατε τον πτωχόν ούχ οι πλούσιοι καταδυναστεύουσιν ύμων, καὶ αὐτοὶ έλκουσιν ύμας είς κριτήρια; οὐκ αὐτοὶ βλασφημούσι τὸ καλὸν ὄνομα τὸ έπικληθέν έφ' ύμας; εί μέντοι νόμον τελείτε βασιλικόν, κατά τὴν γραφὴν, "'Αγα πήσεις τὸν πλησίον σου ὡς σεαυτὸν," καλώς ποιείτε εί δε προσωποληπτείτε, άμαρτία έργάζεσθε, έλεγχόμενοι ύπὸ τοῦ νόμου ώς παραβάται. όστις γὰρ όλου τὸυ νόμου τηρήσει, πταίσει δὲ ἐν ένὶ, γέγονε πάντων ένοχος ὁ γὰρ εἰπὼν, "Μὴ μοιχεύσης, είπε καὶ "Μὴ φονεύσης" εἰ δὲ οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβάτης νόμου. Οὔτω λαλείτε καὶ οὔτω ποιείτε, ὡς διὰ νόμου έλευθερίας μέλλοντες κρίνεσθαι. ή γὰρ κρίσις ἀνηλεής τῷ μὴ ποιήσαντι ἔλεος κατακαυχᾶται έλεος κρίσεως. Τί τὸ ὄφελος, ἀδελ φοί μου, έὰν πίστιν λέγη τις εχειν, έργα δὲ μὴ ἔχῃ; μὴ δυναται η πίστις σοσαι αὐτόν; ἐὰν δὲ ἀδελ..., ἡ ἀδελφὴ γυμνοί ύπάρχωσι, καὶ λειπόμενοι ὧσι τῆς ἐψημέρου τροιίης,

1. Οἰχ ὁ Θεὸς ἐξελέξατο τοὺς ἐν τῷ κόσμῷ τούτῷ πτωχοὺς, πλουσίους δ' ἐν πίστει καὶ κληρουόμους, κ.τ.λ., Hath not God chosen those who are poor in this world, but rich in faith, and heirs, &c.] Thus in the copies of Nectarius and Menas. In the common versions the passage is, "Οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τοῦ κόσμου πλουσίους ἐν πίστει καὶ κληρουύμους τῆς βασιλείας," κ.τ.λ., "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom," &c. And sometimes, "Οὐχ ὁ Θεὸς ἐξελέξατο τοῦς πτωχοὺς τῷ κόσμῳ," ἐκ.

Bασιλείας ης ἐπηγγείλατο, of the kingdom which he promised.]
 The codex of Necturius has "τῆς ἐπαγγελίας ης ἐπηγγείλατο," " of the promise which he promised them."

7. Καταδυναστεύουσιν ύμῶν, oppress you.] The MS. of Nectarius has "καταδυναστεύουσι τῶν πτωχῶν ὑμῶν," "oppress the poor among you."

10.  $E_{\pi\iota\kappa\lambda\eta}\theta\dot{\epsilon}_{\nu}$ , the name by which ye are called.]  $E_{\pi\iota\kappa\kappa\kappa\lambda\eta}\theta\dot{\epsilon}_{\nu}$  is found elsewhere.

10. Νόμον τελείται βασιλικὸν κατὰ τὴν γραφὴν, ye fulfil the royal law according to the scripture.] Nectarius has "βασιλικὸν τελεύται νόμον κατὰ τὸ γεγραμμένον," "according to that which is written." In other MSS. the reading is, "κατὰ τὰς γραφάς," "according to the scriptures."

12. Σεαυτόν. In some εάυτόν, in others σαυτόν.

15. <sup>(1)</sup>Οστις γὰρ όλου τὸν νόμου τηρήσει, for whosoever shall keep the whole law.] Nectarius writes this passage, " <sup>(1)</sup>Οστις γὰρ τὰ τοῦ νόμου πάντα πληρώσει, πταίσει δὲ ἐνὶ τῶν γεγραμμένων, γέγουν πάνταν οδτος ἔυογος." " For whosoever shall field all the things of the law, and offend in one of the things written, he hath become guitty of all."

Menas has it thus, "Καὶ γὰρ ὅστις τὰ τοῦ νόμου πάντα ἀκριβώς τηρήσει πταίσει δὲ ἐν ἐνὶ τούτου γέγονε πάντων πάντας οὖτος παραβάτης αὐτοῦ καὶ ἔνοχος λογισθήσεται," "For whoseever shall strictly keep all the things of the law, and offend in one thereof, he hath become altogether a transgressor of the whole thereof, and shall be accounted cultr."

17. 'Ο γὰρ εἰπὰν μὴ μοιχεύσης εἶπε καὶ μὴ φονεύης,' "For he that said Do not commit adultery, said also Do not kill.] Nectarins has "'Ο εἰπὰν γὰρ τὸ μὴ μοιχεύσης, εἶπε καὶ τὸ μὴ φονεύσης.

19. Παραβάτης νόμου, transgressor of law.] Nectarius has παραβάτης τοῦ νόμου, transgressor of the law.

20. Οὖτω λαλεῖτε καὶ οὔτω ποιεῖτε, so speak ye, and so do.] In Nectarius "Οὖτω οὖν λαλεῖτε καὶ οὔτω ποιεῖτε," "So speak ye there fore, and so do."

22.  $^{\prime}A\nu\eta\lambda\epsilon\gamma$ , numerciful.]  $^{\prime}A\nu l\lambda\epsilon\omega$ , is the reading in some copies; as also  $\dot{\alpha}\nu\dot{\epsilon}\lambda\epsilon\sigma$ ,  $\dot{\alpha}\nu\alpha l\lambda\epsilon\sigma$ , and  $\dot{\alpha}\nu\dot{\gamma}\lambda\epsilon\omega$ . In Nectarius and Menas the word is ANIAAZTOZ, implacable, pitiless.

23. Κατακανχάται έλεος κρίσεως, merey rejoiceth a ainst justice.] Nectarius has κατακανχάται δε έλεον κρίσεως. Έλεον occurs in some memoirs by Œcumenius and others.

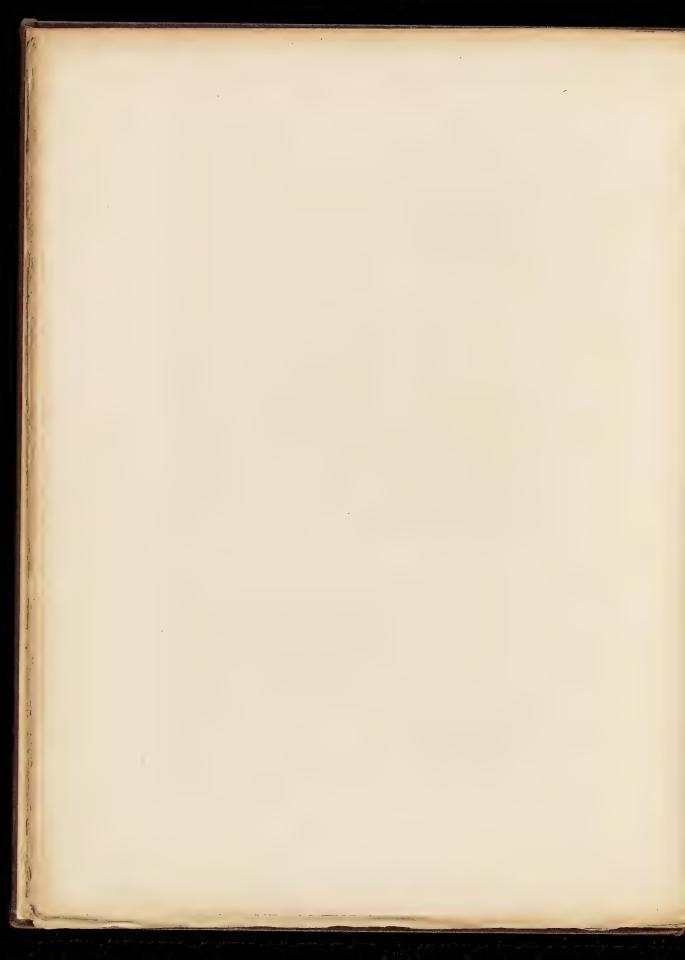
26. Μὴ δύναται ἡ πίστις σῶσαι αὐτόν ; Can faith save him?] Menas and Nectarius have "Μὴ δύναται ἄρα ἡ πίστις μόνη σῶσαι αὐτόν ;" "Can faith alone then save him?"

27. 'Εὰν δὲ ἀδελφὸς ἢ ἀδελφὸς, but if a brother or a sister.] The codux of Nectarius has "Εἰ δέ γε ἀδελφὸς ἢ ἀδελφή," In some we find "Ἑὰν γὰρ ἀδελφός," "For if a brother," &c.

28. Τής έφημέρου τροφής, daily food.] In the MS, of Nectarius, "τής ἀναγκαίου τροφής." "necessary food."

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## GENERAL EPISTLE OF JAMES.

II. 5 Hearken, my beloved brethren, Hath not God chosen those who are poor in this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? 6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment seats? 7 Do not they blaspheme that worthy name by the which ye are called? 8 If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: 9 But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. 10 For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. 11 For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. 12 So speak ye, and so do, as they that shall be judged by the law of liberty. 13 For he shall have judgment without mercy, that hath shewed no mercy; and mercy rejoiceth against judgment. 14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? 15 If a brother or sister be naked, and destitute of daily food, 16 And one of you say unto

them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? 17 Even so faith, if it hath not works, is dead, being alone. 18 Yea, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. 19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble. 20 But wilt thou know, O vain man, that faith without works is dead? 21 Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 22 Seest thou how faith wrought with his works, and by works was faith made perfect? 23 And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteouspess; and he was called the Friend of God. 24 Ye see then how that by works a man is justified, and not by faith only. 25 Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? 25 For as the body without the spirit is dead, so faith without works is dead also. . . .

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# THE APOSTLE JUDE THE BROTHER OF THE LORD, AND HIS EPISTLE GENERAL.

JUDE the Apostle, also called Thaddæus and Lebbæus, was the brother, by the same father and mother, of James the Just, commonly called the brother of the Lord; hence he is called "James's brother." Jude was younger than he by four years. While still a youth, he was lawfully united to a woman named Rachel, by whom he had an only son, Joseph, who had two sons, Jesus and Jude. These being brought before the Emperor Domitian, and interrogated, denied neither their descent from David nor the worship of Christ, and after boldly confessing all, were dismissed with their liberty, as the course of the narrative will show.

Jude, therefore, (who is usually pourtrayed by the ancient sacred painters as standing up and teaching, with a pensive visage, and with grizzled beard and hair,) is reckoned among the twelve apostles, the list of whom is as follows, in Hermodorus's copy of the holy Gospel:—

"And the Lord, calling unto him his twelve disciples, gave them power over unclean spirits, so as to cast them out, and to heal all manner of diseases and infirmity; and the names of the twelve apostles are these:—First, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip the son of Phalissanus, and Bartholomew the son of Sosthenes; Thomas, surnamed Didymus, and Matthew the publican, son of Alphæus; James the son of Joseph, surnamed Alphæus, and Jude his brother, surnamed Lebbæus and Thaddæus, Simon the Canaanite, and Judas Iscariot, who betrayed him."—Matt. x. 1-5. Mark iii. 16-20. Luke vi. 13, 17.

Hermodorus, one of the seventy disciples and fellow-workmen of the Lord, thus wrote and handed down to us this passage, and thus I have read it in other very ancient copies of the holy Gospel. The reader will see a faithful impression of it at p. 40, pl. ii. No. 7 of this work. In the common MSS. this passage, like many others, is imperfect.

From this copy of Hermodorus it is sufficiently confirmed that Jude was he who was called Lebbeus and Thaddeus, brother of James the Just, son of Joseph the husband of Mary, and brother of the Savioun Moreover, that the father of the Apostle Philip was called Phalissanus,\* and the father of Bartholomew, Sosthenes;† also that Joseph, the father of James and Jude, had the surname of Alphæus, as elsewhere mentioned.

It was, then, to this Jude (whom John distinguishes from Judas Iscariot) that the Lord said, "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not, keepeth not my sayings, and the word which

ye hear is not mine, but the Father's which sent me. These things have I spoken unto you being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you," &c.

Thus spoke he to Jude his brother, and all the apostles, when Jude said to the Lord, "Lord, how is it that thou wilt manifest thyself unto us and not unto the world?" For the Lord had previously said unto them, "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and manifest myself to him." John xiv. 21-31.

He, together with the rest of the apostles, being filled with the Holy Ghost, on the day of Pentecost, when all the apostles had assembled with one accord, even as the Lord promised them, and the holy Scriptures proclaim, the lot fell to him to preach to the Edessenes and all those in Mesopotamia the Gospel of the Lord. He set forth, therefore, from Jerusalem with the Apostle Thomas, who went into Persia, preaching the word of the Lord, while Thaddeus (whom Eusebius, through ignorance, asserts to be another than Jude, and erroneously reckons among the seventy) arrived at Edessa, in the days of King Abgarus, who ruled most gloriously over the nations of the Euphrates. After healing this king of a grievous disease by the mere laying on of hands, as well as others labouring under various infirmities, he baptized him in the name of the Triune-God, as well as a multitude of men and women who believed in the preaching of the apostle.

All these things are believed because of the evidences furnished us by the ancient church and its faithful ministers. Let us hear first what is read every year in the Eastern Church on the 19th June, when his memory is kept magnificently.

- " Καὶ συγγενεία καὶ χορῷ αὐχεῖν ἔχεις,
- " Χριστοῦ μαθητῶν, ὧ Ἰούδα καὶ πάθει
- " Έννεακαιδεκάτη βελέεσιν Ιούδας θνήσκει."=
- "Thou hast reason to boast in thy relationship and in the band of Christ's disciples, O Jude! and in thy suffering."
- "Jude dies by darts on the nineteenth day."
- "He is called in the Gospel of Luke and the Acts, Jude the brother of James, but in Matthew and Mark, Thaddaeus and Lebbaeus, standing in the relation of brother in the flesh to our Lord Jesus Christ, being son of Joseph and own brother to James the Lord's brother, who, being full of the Spirit, sent to all men his enlightening and doctrinal Epistle.
- "He being appointed by Christ himself to the preaching of the Gospel, both as a brother and interpreter of mysteries,

<sup>\*</sup> Philip, son of Phalissanus and Sophia, from the village of Thebaida, following the occupation of charicters.

<sup>†</sup> Bartholomew, son of Sosthenes and Urinia, a "nomarites," i. c. grower of vegetables. (Vide p. 142, Vol. II, Chron. Paschal. Ed. Bonn, 1832.)

inflamed with his own brilliancy like a coal of fire, burnt up all error and enlightened the believers. For bearing the yoke of the Saviour, and dividing the furrow, and sowing the seed of piety in all the inhabited earth, he bore much fruit. Wherefore, having shed the light of the word in the midst of the rivers (i.e. Mesopotamia), and on the neighbouring nations, and preached the Gospel while dwelling in the city of the Edessenes, and having gone to Abgarus the ruler of the place, to heal him, he afterwards chanced to come to the City of Charra, where he was hung up by the unbelievers, and being shot to death with arrows, rendered up his spirit to God."

Damas, Bishop of Magnesia, on the river Mæander, agrees with these words, saying,

"Jude the Apostle, who, according to the holy scriptures, was also called Lebbæus and Thaddæus, was the third son of Joseph the father of the Lord, and own brother to James. He was born not in Hieropolis, in the house of his mother Mary, † as James was, but in Jericho, at the house of his maternal uncle Hezekiah, called Lebbæus, after whom he was named Lebbæus and also Thaddæus. For Hezekiah, the uncle of Jude, had a son whom he called Thaddæus, and who died of disease shortly after the birth of Jude; so the father being exceedingly grieved at this, transferred the name of Thaddæus to Jude, that the name of the deceased might not be lost, for he was an only son. Jude was born toward the end of the 2nd year of the 191st Olympiad (A.C. 13), and when he was a full-grown young man he espoused Rachel, the sister of Thaddæus, the son of Judas of Galilee, who was also one of the Seventy Disciples of the Lord, and a fellow-labourer with Jude in all things. By Rachel Jude begat a son, Joseph, and he had two sons, Jesus and Jude, who being brought before the Emperor Domitian,‡ confessed the incarnation of the Lord in the Holy Ghost, his everlasting kingdom in heaven, his Divinity, and his descent from David.

"Jude, after the Ascension of our Saviour, hastened, according to the desire of the other apostles, to preach the Gospel of the Lord to the Edessenes. Setting forth, therefore, from Jerusalem with Thaddæus and Thomas, on the tenth day after the death of Stephen, and having enlightened with the Word many cities of the nations bordering on Mesopotamia and Samaria, Jude at last took up his abode, together with Thaddæus, in the city of Edessa, Thomas having departed into Persia. Taking up his abode here with Tobias the sor of Tobias, an upright man, on the following day he healed

Abgarus of a grievous and inveterate disease, as the Saviour promised him in a letter before his Ascension, which has come down to us with that of Abgarus the Governor. He healed also Abdus the son of Abdus, and Ambris and his three daughters, who were possessed by evil spirits, and also his son Aththas, with a number of others, by the mere laying on of hands. Wherefore the inhabitants of Edessa, seeing these things and hearing the word of salvation, received the faith in Christ. After this he established a church in Edessa, and handed over the episcopal chair to Thaddaus, and departed to Seleucia on the river Tigris, preaching the Gospel to the multitudes. Thence he went to Babylon, where he remained a short time, enlightening many with the word of truth, and then to Berytus and Bostra, cities of Arabia, wherein preaching boldly, much people were added to the Lord. Here also he established a church, and after leaving Timon the deacon as bishop, returned to Carrhæ, a city of Mesopotamia, where, being seized by the idolatrous priests, with the assistance of the Jews, and hanged and pierced with darts, he died in the Lord, in the 93rd year of his age. His body was removed to Edessa by the care of Thaddæus, and was buried in the temple. Jude has left us but one Epistle, which he wrote to the sons of Israel, not from Jerusalem but from Berytus, a city of Arabia, in which he preached the word of the Lord a little while before the destruction of Jerusalem, and which is publicly read in all the churches.'

Thus narrates Damas, and Heliodorus agrees with him, writing as follows:---

"Jude the Apostle, the brother of the Lord in the flesh (for he was the third son of Joseph the betrothed of Mary), was born in Jericho, in the 2nd year of the 191st Olympiad, had two surnames, that of his maternal uncle Lebbæus, and that of Thaddæus, the proper name of Thaddæus, son of Hezekiah Lebbæus, and cousin to Jude by the mother's side. And it was Hezekiah that named him so, for he was born in his house, at the time when he was mourning for his son Thaddæus who had died. This custom prevails among the majority of the Jews from ancient times, and they borrowed it from the Egyptians."

"Jude, while yet young, was married to a wife whose name was Rachel, and had a son named Joseph, whose sons, standing in the presence of Domitian, boldly asserted that our Lord was the Son of God, and a relative of their own, and that they were descended from David. Artemas, one of the

 $^{\bullet}$  ` $E\nu K\acute{a}\acute{p}\acute{p}av$  is the reading in the ancient MSS. at Athos, but  $\grave{\epsilon}\nu$  ' $Apap\^a$  in the common editions. This seems a mistake in copying, for Damas, Heliodorus, and Dionysius say that Jude suffered martyrdom in Carrhæ. I know not if such a city as Arara existed, for I have met with no such name in any of the ancient geographers.

† The first wife of Joseph.

† Concorning the grandsons of Jude, Eusebius relates the following:—

"This same Domitian having issued an order that those of the race of David should be slain, there prevails an ancient tradition that certain of the heretics accused the descendants of Jude, whom they declared to be the brother of the Eaviour in the flesh, as being of the race of David, and bearing consanguinity to the Saviour himself. Hegesippus relates the circumstance as follows:—

"There still survived of the family of the Lord the grandsons of Jude, called his brother in the flesh, who were informed against as being of the race of David, and brought by the Evocatus' before the Emperor Domitian, who feared the coming of Christ as much as Herod in former times. The emperor questioned them as to what possessions they had, and what money they owned. They both answered that they had but 9,000 denarit, half belonging to each;

and this, they said, was not in money, but in the value of 89 acres of Iand, on which they raised their tribute and maintained themselves by their own labour. Then they showed their bands, and the hardness of their bodies, and the callositles formed on their hands by incessant work, as evidence of their own labour. And when they were asked concerning Christ and his kingdom, what was its nature, and where and when it was to appear, they replied that it was neither temporal nor terrestrial, but celestial and angelio, and that it would come at the end of the world, when He should come in glory and judge the quick and the dead, and repay to every one according to his deeds. Whereupon Domitian passed no sentence upon them, but despised them as paltry fellows, and let them go free, and by a decree put a stop to the persecution against the church. They being thus delivered, ruled the churches, both as witnesses and as being of the family of the Lord, and peace being established, they remained in life till the time of Trajen." Thus says Hegesippus, and Terrullian elso makes the following mention of Domitian:—"Domitian had also tried to do the same against him, being a partaker of Nero's cruelty; but, I suppose, having some degree of intelligence, he soon put a stop to the persecution, and recalled those whom he had expelled." Vide Euseb. Eccl. Hist, Lib, iii,

<sup>1</sup> Evocati, young men of the equestrian order, appointed by Domitian to guard his bedchamber. Vide Sueton. Dom. 10.

Seventy Disciples of the Lord, testifies to this, as also Hegesippus, and Damas, Bishop of Magnesia. The same unanimously state that the lot fell to Jude to preach the Gospel in Mesopotamia and the neighbouring nations, whither he went with his colleague Thaddseus, and after preaching to many cities, arrived at Edessa; and first he healed Abgarus the Governor, of a sore disease, by the laying on of hands, as Abgarus requested of the Lord in a letter, and the Lord promised him in writing. Both letters are preserved to our time in the royal archives of Edessa."

"Jude also healed Abdus the Archon, and Ambris, and many others, who believed in the Lord. In the next place he began to convert the whole city of Edessa without hindrance; and he enlightened it with the word of grace, and established a church, and appointed Thaddaeus as its ruler. Departing thence, and traversing a great part of Mesopotamia, he arrived at Seleucia, and afterwards at Babylon, always boldly preaching the Gospel to the multitudes and curing all diseases, wherefore many believed in his preaching. From Babylon he proceeded to Arabia, with Timon the deacon, and after travelling over a great portion of the country, came to Berytus,

in Arabia, lying to the west of Bostra, at a distance of 80 stadia, from which he published his General Epistle to the Jews believing in Christ, with the aid of Hermogenes, one of the Seventy Disciples of the Lord."

After preaching the word of salvation in Berytus, the name of which was changed to Diospolis, and being thrice stoned, he went to Bostra, a prosperous and populous city, containing many tribes, though the Greek race was chief in every respect.\*

"Here finding some of his disciples, he remained a short time comforting them, always preaching to the multitudes and healing the sick, according to the command of the Lord. Afterwards he established a church here also, and gave the bishopric to Timon the Deacon. He himself departed to Carrhæ, where he died, being hanged and shot with arrows, in his 93rd year. His sucred remains were secretly removed to Edessa, and 'buried there in the Church of God in the Trinity, which Abgarus built, and placed in it the holy and faithful portrait of the Saviour."

These are the words of Heliodorus, nor does Eusebius contradict his narrative, but confirms it in every respect.

\* In fact, the environs of Bostra at this day abound in the ruins of magnificent buildings, Greek and Byzantine, in which numerous Greek inscriptions are met with, hitherto unknown. For none of the antiquarians have examined the place, on account of its desolate state and the existence of robbers, who lurk in the ruins and plunder those who travel from Damascus to Babylon, or the next of the place when the place were the state of the place when the place who travel from Damascus to Babylon, or the next of the place who travel from Damascus to Babylon, or the next of the place when the place were the place who travel from Damascus to Babylon, or the next of the place when the place were the place when the place when the place were the place when the place when the place were the place when the place were the place when the place were the place when the place when the place were the place when t

These ruins, then, being for the most part full of Greek and Byzantine, and bearing Greek inscriptions of various periods, and treating of various subjects, prove that the ruling race in this locality was the Greek.

I have copied several of these inscriptions, having visited the place from Damascus with three Ecclesiastics of our church, who knew the country well, and who lived in Mount Lebanon.

Among the ruins of ancient Bostra I met with indications of a magnificent church, and mosaics of the finest workmanship, representing the figures of saints. By the inscription I was gonvinced that the temple was consecrated to Jude the Apostle. And clsewhere, in the actual precinct of Bostra, I met with the Church of Timon. Also, in Edessa I met with the ruins of a church dedicated to both the Thaddei, as I conjectured from the inscription, which see with the others at the end.

† Eusebius relates the story of Abgarus, Toparch or Prince of the Edessenes, as follows:—"The divinity of our Lord and Saviour Jesus Christ being noised abroad among all men, in consequence of his wonder-working power, attracted immense numbers, both from abroad and from the remotest with the hope of being cured of their diseases and sufferings of all kinds. For this reason King Abgarus, who reigned with great glory over the nations beyond the Euphrates, and who was wasting away with a dreadful disease, incurable by human power, when he heard the name of Jesus frequently mentioned, and his powers unanimously attested by all, sent a suppliant message to him by a courier, entreating to obtain a deliverance from his disease. But though Jesus did not then yield to his call, he vouchsafed a private letter, saying that he would send one of his disciples, and at the same time promising salvation to him and all belonging to him. Nor was it long, indeed, before the message was fulfilled; for after the resurrection and the ascension to heaven, Thomas, one of the Twelve Apostles, by a divine impulse, sent Thaddaus, who was also reckoned among the Seventy Disciples of Christ, to Edessa, as a herald and evangelist of the doctrine of Christ, and through him all the promises of our Saviour were brought to pass. And we have the written testimony of this, taken from the archives of Edessa, then governed by the king. For in the public records there, which contain the ancient history and the transactions of Abgarus, these things respecting him are preserved to this day. But there is nothing like hearing the letters themselves, taken from the archives by ourselves, and thus translated by us, word for word, from the Syriac language.

¹ It has been proviously remarked, that this passage has been corrupted by the carlessness of the copyists, for in some of the ancient MSS. in Mount Athos the reading is as follows: "Μετά δὲ τὸ ἀραληφθήμαι τὸν Ἰτροούν ἀπεστάλη αὐτῷ πρὸς τῶν Ἰποστόλων Ἰτρόας ὁ καὶ Θαδδαίος, ὁς ἐλθὸν ἄμα Θαδδαίος ἀποστόλω, ἐνὶ τῶν ἐβδομή-

COPY OF A LETTER WRITTEN BY PRINCE ABGARUS TO JESUS CHRIST, AND
SENT TO HIM AT JERUSALEM BY ANAMIAS THE COURIER.

"Abgarus, Prince of Edessa, to Jesus the good Saviour, who has appeared in the district of Jorusalem, greeting. I have heard of thee and thy curse, which are effected by thee without drugs and herbs. For, as report says, thou makest the blind to see, the lame to walk, and cleansest the lepers, and castest out impure spirits and demons, and healest those tormented with long disease, and raisest the dead. And hearing all these things concerning thee, I have concluded in my mind one of two things; either that thou art God, and hast descended from heaven to do these things, or that doing them thou art the Son God. Wherefore I have written and besought thee to visit me, and cure the disease that I have. For I have heard that the Jews murmur against thee, and wish to injure thee. I have a very small but illustrious state, which is sufficient for both of us."

This he wrote while the divine effulgence somewhat enlightened him. It is also worth while to listen to the answer sent to him from Jesus by the same letter-carrier, brief but powerful, written in the following style:—

THE ANSWER OF JESUS TO PRINCE ABGARUS, BY ANAMIAS THE COURIER

"Blessed art thou who, not having seen me, hast believed in me. For it is written concerning me, that they who have seen me shall not believe in me, that they who have not seen me may believe and live. But with regard to what thou hast written, that I should come unto thee, it is necessary that I should fulfil all things here for which L was sent, and after fulfilling them, then to be taken up again to Him that sent me. And when I have been received up, I will send unto thee one of my disciples, that he may heal thee, and give life to thee and those that are with thee."

To these letters there was also subjoined, in the Syriac language, "After the Ascension of Jesus, Jude, who is also called Thomas, sent unto him Thaddeus the Aposte, one of the Seventy, who, when he came, abode with Tobias its son of Tobias."

And when reports were heard of him it was told to Abgarus that an Apostle of Jesus had arrived as he had written. Thaddeus therefore hegan, in the power of God, to heal all manner of disease and infirmity, so that all men marvelled. And when Abgarus heard the great deeds and miracles which he performed, and how he gave health, he began to suspect that this was the very person concerning whom Jesus spake in his letter, saying, "When I am taken up I will send thee one of my disciples, who shall heal thy disease." He sent, therefore, for Tobias, with whom he abode, and said, "I hear that a certain powerful man hath come hither, and dwells in thy house; bring him unto me." So Tobias came to Thaddeus, and said, "Prince Abgarus hath sent for me, and told me to bring thee unto him to heal his disease." And Thaddeus said, "I will go up to him, since I have been sent unto him with power." Tobias,

κοντα καὶ δύω, κατέμενε πρὸς Tωβίαν τοῦ Tωβίου." "And after the Ascension of Jesus, there was sent to him from the Apostles Jude, who is also called Thaddeus, who came with Thaddeus the Apostle, one of the seventy-two, and abode with Tobias the son of Tobias."

He is mistaken only in attributing the preaching of the Gospel in Edessa to Thaddaeus, one of the Seventy Disciples of the Lord, instead of Thaddæus, one of the Twelve Apostles. He seems to have been led into the mistake by the identity of name in Thaddaus the brother of the Lord, and Thaddaus the brother of Thaddæus' wife. Both were called and known by the same name, and both went to Edessa as preachers and evangelists; but Jude, called Thaddeus and Lebbæus, was above Thaddæus the son of Jude, brother of Rachel the

Moreover, it is improbable that Jude (also called Thomas and Didymus), who was sent as an apostle to Prince Abgarus, was Thaddaeus, one of the Seventy. In fact, Thomas went with the two Thaddei into Mesopotamia, where they separated, and departed each to the country appointed by lot, to preach the word of the Lord, as previously stated. Neither did Thomas say to Thaddaus, "Go thou to Edessa, and I will go unto Persia;" nor did Thaddæus reply, "I will depart unto Edessa, but do thou go and preach to the Persians." This undoubtedly proceeded from erroneous copying, as we shall see presently.

Moreover, he neither died in Berytus, as Œcumenius and others state,\* nor in Edessa, as Procopius writes under the name of Dorotheus, † Bishop of Tyre. He was, indeed, stoned thrice in Berytus of Arabia (not that in Phœnicia); but he was not injured, for he went afterwards to Bostra and preached

therefore, arose early, and taking Thaddaus with him, came to Abgarus. And when he came to angust saint sating i manusus with nim, came to angarts. And when he came, the nobles being present and standing round, something extra-ordinary appeared to Abgarus in the countenance of the Apostle Thaddeus, seeing which Abgarus paid him reverence. And those standing round were struck with astonishment, for they saw not the vision which appeared to Abgarus alone. He then asked Thaddaus if he were really the disciple of Jesus the Son of God, who had said, "I will send one of my disciples unto thee, who shall heal thee and give thee life." Thaddæus replied, "Siace thou hast had great faith in him that sent me, therefore have I been sent to thee; and moreover, if thou believest in him, the petitions of thy heart shall be granted thee as thou believest." And Abgaras said unto him, "So much did I believe in him that I had determined to raise a force and destroy the Jews who crucified him, had I not been prevented because of the Roman Empire." who crucined min, and hos been produced so that find the father, and having fulfilled it, was taken up to his Father." Abgarus said unto him, "I have believed both in him and his Father." Then said Thaddens, "Therefore I lay my hand on thee in his name." And this being done, Abgarus was straightway cured of his disease, and felt no more suffering. And Abgarus was amazed, inasmuch as that which he had heard from Jesus he received through his disciple Thaddens, who cured him without medicine and herbs, and not him alone, but Abdus also, the son of Abdus, who was afflicted with gout, and who came to him and fell at his feet, and was cured by prayer and the imposition of boldly. He died the death of a martyr at Carrhee, a city of Mesopotamia. His body was removed to Edessa by the faithful in Christ residing there, and buried certainly by the assistance Thaddaus, who was appointed Bishop of Edessa, to succeed him. ‡

Many historians have fallen into this error, on account of the incorrect relation of facts by those before them, who undertook to write concerning the apostles, or through carelessness, or the omission of contemporary historical proofs. But let us be thankful to Damas and Heliodorus, and also Dionysius, whose words we shall see as we proceed, that they have noted down the labours of the apostles, succinctly indeed, but accurately, whereby they dissipate the false conclusions of modern ambiguity as the sun scatters the clouds. Dionysius writes of Jude as follows:

"Jude the Apostle (who by some is distinguished from Thaddeus, and is called by Mark of Ephesus, Thaddeus the son of Lebbæus) had three appellations, which I have just mentioned. He was the third son of Joseph, whence he is called the Brother of the Lord in the flesh. He was born in the 2nd year of the 191st Olympiad, in the city of Jericho, according to Damas and Heliodorus who have given an accurate history of the apostles. He died by martyrdom at Carrhæ, at the age of 93, having first preached the Gospel to all Mesopotamia. He was buried in Edessa, in the Church of the Holy Trinity, erected by Abgarus, who died before Jude.

hands. Many others of the same city he also healed, performing great and wonderful deeds, and preaching the word of God. And afterwards Abgarus said, "Thaddmus, thou doest these things by the power of God, and we are filled with wonder. But besides this, I beseech thee to tell me concerning the coming of Jesus, how it happened, and of his power, in what power he performed those things of which we have heard. Then said Thaddaus, "I will not indeed tell thee now, since I was sent to preach the word; but to-morrow assemble all thy citizens, and before them I will proclaim the word of God, and sow among them the word of God, concerning the coming of Jesus, how it took place, and of his mission, why he was sent by his Father, and concerning the power of his works, and the mysteries which he declared in the world, and by what power he did these things; and concerning his new preaching, his mean and lowly condition, and how he humbled himself and died, and lowered his divinity, and was crucified, and descended into hell, and burst the bars which had never been broken for all ages, and brought up the dead. For he descended had never been broken for all ages, and brought up the dead. For ne descended alone, but gathered together many, and so ascended to his Father." Abgarus, therefore, in the morning commanded his subjects to assemble and hear the preaching of Thaddens. And afterwards he commanded gold and bullion to be given him, but he refused, saying, "If we have left our own, how shall we take what belongs to others?" These things were done in the year 45rd, it was a state of the same and the same which we have translated literally from the Syriac tongue, not unprofitably, and which may be opportunely inserted here. Euseb. Eccl. Hist. Lib. 1. c. 13.

only that Karaiskakes, the hero of modern Greece, fell in the Pirzeus fighting against the barbarous Turks, and was buried at Salamis; and afterwards, in \* Thaddens, who was also called Lebbeus, and Jude the brother of James, preached the Gospel to the Edessenes and all Mesopotamia in the time of time of King Otho, his remains were removed with great ceremony to the Abgarus, Prince of the Edessenes, and died in Berytus and was buried there, Piræeus, and again buried in the land where he died, and a monument was the Patriarch, was strangled by order of the barbarians at Constantinople, and † Jude the brother of James, after preaching Christ through all Mesopotamia, died in Edessa, and was buried there. Vide Chron. Paschal, vol. II, the rainatus, was stranged by order to the stranged by the debt by page 138, Ed. Bonn Concerning Thaddaus, (whom Procopius wrongly calls Taddaus,) Damas, toucerning Janacaeus, watom i receptus wrong years attactively statement the Heliodorus and Dionysius have left many records, which I omit here for the sake of brevity, as my readers will be able to peruse them in the "Lives of the Apostles," which I intend to publish according to promise. Proceptus says that it was he who carried the Saviour's letter to Prince Abgarus in Edessa, of the Greek Revolution, vol. I., page 109,) but outside that portion, near the Iconostas His monument is to be seen at this day, raised above the floor, and Iconostas His monument is to be seem at time day, raised above the floor, and having an epitaph suited to the subject, and the holy marty Gregory, which most persons attribute to Alexunder Sturtza. Besides these, the illustrious English Admiral Nelson expired, flighting far from his beloved country, but was buried in it. I have thought it worth while to add this note, lest the death of Jude in Carrha, and his burial at Edessa, should be misinterpreted by

and healed his disease.

§ Many of the illustrious men of antiquity died in one country, and we removed and buried in another. For Agesilaus, says Plutarch in his life, died in Libya, but was transported to Sparta, and buried there. Simon, says the same author, died at Citium in Cyprus, and was buried at Athens. Alexander, as history relates, departed this life at Babylon, and after a year the conqueror of the world was consigned to the earth in Egypt, at Alexandria, with a magnificent funeral. I pass by the names of many other distinguished persons in ancient and modern times who died, some in one place, some in another, and were buried far from the country in which their decease took place, and mention

pedants as a customary thing. # This date 43 is the one given in the ancient MSS. of Eusebius, which are served in the Monastery of St. Dionysius on Mount Athos; but a few MSS. give the date 340, which is an error of the copyist,

"We have one Epistle General of this Jude, written from Berytus, (in which he suffered many persecutions from the Jews themselves,) and published to the Jews in dispersion who believed in Christ, by Hermogenes the Apostle, who was also one of the Seventy-two.\*

"The authority of this Epistle some have unreasonably ventured to call in question; but we, believing it to be indubitably the work of Jude, read it in the Church of Libya, in which we have been appointed by lot to direct the rational flock entrusted unto us by the Lord, for thus did we receive it from the apostles themselves."

Thus much suffices concerning Jude; and it is now fitting that I should say a few words respecting his Epistle General. Some of the ancients, whose names none of the historians have mentioned, have doubted the genuiness of the Epistle of Jude the Apostle, as Eusebius states; but the same writer, in another part of his Ecclesiastical History, admits it as the genuine work of Jude, saying, that it is publicly read in most of the churches, as I have mentioned in the prefatory remarks on his brother James.

Those who dispute the authenticity of the Epistle endeavour to prove their argument by the words which have been mentioned, "Enoch," and the "Archangel Michael," taking them from very old traditions, and perhaps from some apocryphal books. But this proof is altogether invalid. St. Paul has quoted the words of heathen writers, first, when he preached the Gospel of the Lord to the Athenians, he said to them, "For in him (God) we live and move, and have our being, as some of your poets have said." (Acts. xvii. 28.) This Aratus said before Paul, and Malchis, the Egyptian, before Aratus, in these words: "To our defender I have offered the tithe of the spoils, and I have thanked him with thanksgiving, and have magnified his name among all men; for he is our ruler, our guardian. Let us, therefore, love him from our hearts, as well as all the gods dwelling in the same temple, and serve him with the true worship of the heart. For in them we exist, in them we live, and in them we abide, ever giving glory." Thus proclaims Malchis the son of Clemmas, chief sacrificer of the mighty God, and accomplisher of the divine will. (Vide a Brief Dissertation on Hieroglyphical Letters, by C. Simonides, Ph. D. p. 12, 39. London, 1860.) Secondly, in his first Epistle to the Corinthians, xv. 33,

Thirdly, writing to Titus, he quotes these words of Epimenides, the Cretan, against his countrymen, "One of themselves, even a prophet of their own, said, The Cretans are always liars, evil beasts, slow bellies. This witness is true."

he says, "Be not deceived, evil communications corrupt good manners." This moral maxim is Mæander's, who lived before

The Greek proverb, "It is hard to kick against the pricks," is also found in the Gospels. It was common amongst the

Greeks before the birth of Christ. Are we then to place the Gospels and the Epistles of Paul among those disputed? Why not, since the sayings of heathen writers occur in them, just as entire passages from apocryphal books are found in the Epistle of Jude?

But such things are troublesome to repeat, and still more difficult to believe, the lispings of children, altogether unfitted to learned men, and grievous to those of sound mind; "For nothing is grievous," says St. Chrysostom, "but to come into collision with God; when this is avoided, neither tribulation, nor snares, nor aught beside, can grieve the well-thinking soul."

Again, amongst the Hebrews by apocryphal books were meant not those spurious and adulterated as the moderns say, but those of a mysterious character, containing ineffable and mystic ideas. The ancient fathers placed among the Apocrypha the first chapters of Genesis and Ezekiel, Ecclesiastes, and the Song of Solomon, wherefore they forbade the reading of them to all young and uninformed persons. (Origen on the Song of Solomon. Gregorius Nazianz. Disc. I.) St. Epiphanius has said in one place that the Revelation of St. John is apocryphal, regarding only its mysterious and difficult style, and not at all considering it spurious, as some of the modern critics have wrongly supposed. (Vide Epiphanius περὶ Δἰρέσεων, page 423, and Œc. Book IV., c. 4, p. 138.)

The Apostle, therefore, as a Hebrew, well understanding this signification of the word, employed passages from apocryphal books, and sanctified them as entirely genuine and true.

Many of the oldest fathers of the church make mention of the Book of Enoch; Justin, for instance, and Athenagoras, Clemens of Alexandria, Cyprian, and others.

From these authentic counter-statements, therefore, it is manifest that the Epistle of Jude is not anti-canonical, but thoroughly canonical, for such is the opinion held by the Eastern Church, and the apostles reckoned it among the canonical books. And the seven Ecumenical General Synods, which consecrated the canons of the apostles as an apostolic work (for such it is), consecrated also the Epistle of Jude. "Jude, the interpreter of mysteries, sends these to all the chosen;" and none can contradict this, for we should rather listen to the apostolical canons and the declarations of holy synods than to the absurd conjectures of irreligious pretenders to wisdom.

The Apostolical Canon is as follows:—
CANON 85.

"To all of us, clerical and laical, let the following books be held divine and holy: of the Old Testament, the five of Moses, Genesis, Exodus, Leviticus, Numbers, Deuteronomy; of Joshua, one; of Judges, one; Buth, one; of Kings, four; of Chronicles, two; of Ezra, two; of Esther, one; of Maccabees, three; of Job, one; Psalms, one; of Solomon, three,

This is done for shortness, especially when mention is made of things or persus well known from history or otherwise. Many such instances may be adduced from the Old and New Testaments, and especially from their interpreters, of which the following is one out of seve.al:—

<sup>\*</sup> Besides the twelve apostles and disciples of the Lord, there were other disciples, seventy-two in number, as the oldest copies of the New Testament expressly state, who for conciseness are commonly called the "Seventy," as we do the interpreters of the Old Testament, although there were really seventy two. In many copies of the New Testament seventy is found instead of seventy-two, but the one number by no mean invalidates the other. Such was a common custom among the ancients, and especially the fathers of the church, viz., to omit the units of any particular number, as 70, 80, 90, &c., the following units being frequently understood, whether 1, 2 or 3, as in 71, 72, 73.

preters, of which the following is one out of seve.al:

"For," says Epiphanius," whereas there wer. 72 trunks of palm trees in the desert, the scripture calls them 70 (for brevity); and when 70 were invited to the mountain, 72 are found with Eldad and Molad. And whereas there were 72 interpreters in the time of Ptolemy, we are accustomed, for shortness, to speak of the interpretation of the 70." (Vide "Of Faith," sec. 4.)

Proverbs, Ecclesiastes, and the Song of Songs; of the Prophets, twelve; Isaiah, one; Jeremiah, one; Ezekiel, one; Daniel, one; moreover, let your young men be told to learn the wisdom of the learned Sirach. Our Gospels & e. of the New Testament) are four: those of Matthew, Mark, Luke, and John. Fourteen Epistles of Paul, two of Peter, three off John, one of James, one of Jude, two Epistles of Clemens, and the directions addressed by me, Clemens, unto you bishops, in eight books, which must not be made public to all, because of their mystic contents, and the Acts of the Apostles."\*

To this Apostolical Canon may be added, as a complement, the 60th Canon of the Synod of Laodicea, and the 23rd of the Synod of Carthage, in Africa.

LAODICEA. CANON 60.

"What books of the Old Testament are to be read. 1. Genesis. 2. Exodus. 3. Leviticus. 4. Numbers. 5. Deuteronomy. 6. Joshua. 7. Judges. 8. Ruth. 9. Esther, 10. 1st and 2nd of Kings. 11. 3rd and 4th of Kings. 12. 1st and 2nd of Chronicles. 13. 1stand 2nd of Ezra. 14. Book of 150 Psalms. 15. Proverbs of Solomon. 16. Ecclesiastes. 17. Song of Songs. 18. Job. 19. The Twelve Prophets. 20. Isaiah. 21. Jeremiah and Baruch, Lamentations and Epistles. 22. Ezekiel. 23. Daniel. And of the New Tes-

#### CARTHAGE. Canon 23.

"Moreover it was decided than beyond the canonical writings, nothing be read in the church under the name of the holy scriptures. The canonical writings are, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, four Books of of Kings, two of Chronicles, Job, Psalms, five Books of Solomon, the twelve Books of the Prophets, Isaiah, Jeremiah, Ezekiel, Daniel, Tobiah, Judith, Esther, two Books of Ezra. Of the New Testament, the four Gospels; one Book of the Acts of the Apostles; tament, these: the four Gospels of Matthew, Mark, Luke and John; the Acts of the Apostles; seven General Epistles, viz., one of James, two of Peter, three of John, one of Jude: fourteen Epistles of Paul, one to the Romans, two to the Corinthians, one to the Galatians, one to the Ephesians, one to the Philippians, one to the Colossians, two to the Thessalonians, one to the Hebrews, two to Timothy, one to Titus, and one to Philemon."t

fourteen Epistles of Paul, two of the Apostle Peter, one of the Apostle James, one of the Apostle Jude; one Book of the Revelation of John. Be this known to our brother and fellow-minister Boniface, and to the other bishops of the same parts, for the confirmation of the foregoing canon, since we have received these from the fathers to be read in the churches.";

"Thus then," as the illustrious Alexander Sturtza remarks in the pages of the celebrated Œconomies, "the primal mother of all churches, the Eastern, from which, as Isaiah says, came forth the law and the word of the Lord, lays down its ordinances in accordance with apostolical traditions. For she being the first to receive the two Testaments of God from the apostles, and having preserved them undefiled, and genuine and entire, transmitted them to the Western Churches and to all Christendom; and moreover, she struggled gloriously for many ages, against all manner of enemies, for them and for the immaculate faith revealed by them, and by the divinely assembled synods, and the rules and canons therein ordered by divine inspiration, and consonantly with the apostolical writings, and by the pure teaching of so many lights of piety, and which has sealed and confirmed by their blood shed in witness of it, the authority of the oracles delivered by God, and the entire system of orthodoxy. And this historical, most brilliant and completely attested truth, like the sun in the

\* ΚΑΝΩΝ ΠΕ. "Εστω ήμιν πάσι κληρικοίς καὶ λαϊκοίς διδλία σεδάσμια καὶ ἄγια, τῆς μὲν Παλαιᾶς Διαθήκης, Μωϋσέως πέντε Γένεσις, Έξοδος, Λευϊτικον, 'Αριθμοί, Δευτερονόμιον 'Ιησοῦ Ναυῆ, ἔν Κριτῶν, ἔν 'Ροὺθ, ἔν Βασιλειῶν, τέσσαρα Παραλειπομένων, της βίβλου των ήμερων, δύω Έσδρα δύω Ἐσθὴρ, έν Μακκαδαίων, τρία Ἰωδ, έν Ψαλτήριον, εν Σολομώντος, τρία Παροιμίαι, Έκκλησιαστής, 'Ασμα' Ασμάτων Προφητών, δώδεκα 'Ησαίου, εν' Ίερεμίου, εν. Ίεζεκιὴλ, εν Δανιήλ, έν. Έξωθεν δὲ ὑμιν προσιστορείσθω μανθάνειν ὑμῶν τους νέους την Σοφίαν τοῦ πολυμαθοῦς Σειράχ Ἡμέτερα δὲ (τουτέστι τῆς Καινῆς Διαθήκης), Εὐαγγέλια τέσσαρα Ματθαίου, Μάρκου, Λουκά, Ἰωάννου Παύλου ἐπιστολαὶ δεκατέσσαρες Πέτρου ἐπιστολαὶ δύω Ἰωάννου τρεῖς Ἰακώθου μία 'Ιούδα μία· Κλήμεντος ἐπιστολαὶ δύω· καὶ αί διαταγαὶ ὑμῖν τοις επισκόποις δί εμού Κλήμεντος, εν όκτω ειελίοις προσπεφωνημέναι ας οὐ χρη δημοσιεύειν ἐπὶ πάντων διὰ τὰ ἐν αὐταῖς μυστικά: καὶ αἱ πράξεις ἡμῶν τῶν ᾿Αποστόλων.՝

† Ό της ἐν Λαοδικεία ΚΑΝΩΝ Ζ΄. ""Οσα δεὶ διδλία ἀναγινώσκεσθαι της Παλαιᾶς Διαθήκης: Α΄. Γένεσις κόσμου Β΄, Έξοδος ἐξ Αἰγύπτου Γ΄, Λευϊτικόν Α΄. Αριθμοί. Ε΄, Δευτρούριου ε΄, 'Ιησοῦς τοῦ Ναυῆ' Ζ΄, Κριταί: Ροὐθ, Η΄ Εσθήρ, Θ΄ Βασιλειῶν πρώτη καὶ δευτέρα, Ι΄ Βασιλειῶν τρίτη καὶ τετάρτη, ΙΑ΄ Παραλειπομένων πρῶτον καὶ δεύτερου, ΙΒ΄ "Εσδρας πρῶτον καὶ δεύτερον, ΙΓ΄ Βίδλος Ψαλμῶν ΡΝ, ΙΔ΄ "Παροιμίαι Σολομῶντος, ΙΕ΄ Εκκλησιαστής, Ις΄ 'Λισμα 'Δισμάτων, ΙΖ΄ 'Τὸδ, ΙΗ΄ Δωδεκαπρόφητον, ΙΘ΄ 'Ησαΐας, Κ΄ 'Γερεμίας, καὶ Βαρούχ Θρῆνοι καὶ ἐπιστολαὶ, ΚΑ΄ 'Γεζεκιῆλ,

ΚΒ΄ Δανήλ, ΚΓ΄ Τὰ δὲ τῆς Καινῆς Διαθήκης Ταῦτα' Εὐαγγέλια τέσσαρα. κατὰ Ματθαίου, κατὰ Μάρκου, κατὰ Λουκάν, κατὰ Ἰωάννην Πράξεις 'Αποστόλων' Έπιστολαὶ καθολικαὶ κττά' Ἰακώδου μία, Πέτρου δύω, Ἰαώνου τρεῖς, Ἰούδα μία' Έπιστολαὶ Παύλου δεκατέσσαρες πρὸς 'Ρωμαίους μία, πρὸς Κορινθίους δύω, πρὸς Ραλάτας μία, πρὸς Έξεσίους μία, πρὸς Φιλιππισίους μία, πρὸς Κολοσσαεῖς μία, πρὸς Θεσσαλοικεῖς δύω, πρὸς 'Εραίους μία, πρὸς Τιμόθεον δύω, πρὸς Τίτον μία, καὶ πρὸς Φιλιήμονα μία.'

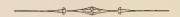
‡ 'Ο τῆς ἐν Καρθαγένη Συνόδου ΚΑΝΩΝ ΚΔ'. "'Ομοίως ήρεσεν, ζυα έκτὸς τῶν Κανονικῶν Γραφῶν, μηδὲν ἐν τῆ ἐκκλησία άναγινώσκηται ἐπ' ὀνόματι θείων γραφών. Εἰσὶ δὲ αί κανονικαὶ Γραφαί αύται Γένεσις, Έξοδος, Λευϊτικόν, 'Αριθμοί, Δευτερονόμιον, Ίησοῦς ὁ τοῦ Ναυῆ, Κριταὶ, Ῥοὺθ, τῶν Βασιλειῶν Βίβλοι τέσσαρες, των παραλειπομένων Βίβλοι δύω, Ίωβ, Ψαλτήριου, Σολομώντος Βίβλοι πέντε, τῶν προφητῶν Βίβλοι δώδεκα. 'Hoaias, 'Ιερεμίας, 'Ιεζεκιήλ, Δανιήλ, Τωβίας, 'Ιουδήθ, Έσθηρ, Έσδρα Βίβλοι δύω Της Νέας Διαθήκης. Εὐαγγέλια τέσσαρα, Πράξεων τῶν ἀποστόλων βίθλος μία, ἐπιστολαὶ Παύλου δεκατέσσαρες, Πέτρου 'Αποστόλου δύω, 'Ιωάννου 'Αποστόλου τρεῖς, Ἰακώβου 'Αποστόλου μία, 'Ιούδα, 'Αποστόλου μία, 'Αποκάλυψις Ίωάννου βίδλος μία. Τοῦτο δὲ τῷ άδελφῷ καὶ συλλειτουργῷ ἡμῶν Βονιφατίω, καὶ τοῖς ἄλλοις τῶν αὐτῶν μερῶν ἐπισκύποις, πρὸς βεβαίωσιν τοῦ προκειμένου κανόνος γνωρισθή, ἐπειδή παρὰ τῶν πατέρων ἐν τή ἐκκλησία ταῦτα ἀναγνωστέα παρελάβομεν."

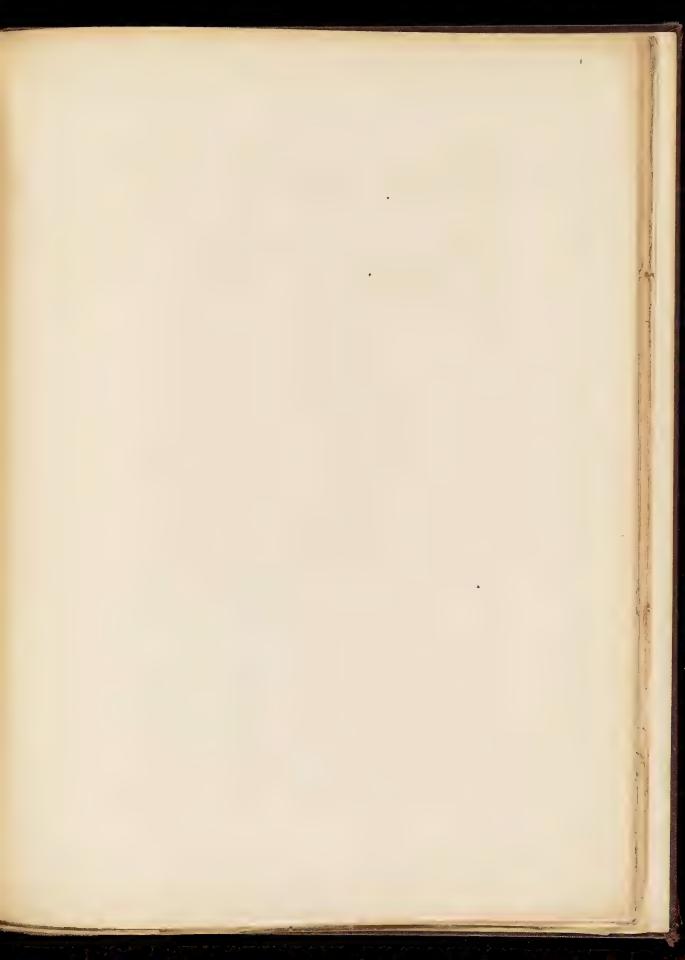
heavens, is not to be made away with by critical rubbish and such like nonsense."

I could have added many canonical testimonies, and the opinions of the earliest fathers of the church, concerning the genuineness of the Epistles of Jude, James, and the others, but these will suffice for the present; and I proceed to give the argument of the Epistle as it stands in Œcumenius, for this also is demonstrative of the truth.

#### "ARGUMENT OF THE EPISTLE GENERAL OF JUDE.

"This Epistle he writes to those who already believe, and the cause was this: certain persons having come and taught that sin was indifferent, and denied the Lord, he was constrained to write and undeceive the brethren. And first he exhorts them to strive and to abide in the faith delivered unto them. Next he denounces such teachers as impostors, bidding them hold no communion with such persons, as knowing that it is not sufficient to be called alone, unless we walk worthily of our calling. For when the Lord led the former people out of Egypt, and they abode not in the faith, he destroyed them, and spared not even the angels that kept not his command. For Michael the Archangel endured not the blasphemies of the devil. He teaches, therefore, that their destruction will be like that of Sodom. Then he exhorts them to good manners, and praying for confirmation of the faith from the Lord, concludes the Epistle." (Œcum. vol. ii. p. 619.) Here ends the argument, and we will now proceed to read the Eighth Fragment, which contains a portion of the Epistle of Jude, which was also written in the time of the Apostles, and which, after lying hidden from time immemorial among the Egyptian antiquities, the all-beneficent God has allowed to be discovered in our days.





OUTOIGICITOT TOTALIMENTIMOI balkalalycealmentaloung C difficheromeholikal Toctomy ALIMAN SUGALISTON KIROSANS ZUNTECTPOCOUTON I EN EIGC XXDINTMECZEMING JIMNHCON 11 MIN WIS MHONWITST YOUTOXKYPIOYHYWM TIPOSITHMENONIC & & NOTI enecystolctolcxpl of cie iheratorii TOLEMENKINK DAY ONE IEY IN. MIRCLUSPERUMEN TONOCEB LOICCATUROITAXIKOIOYOULLE LUN MHEXONICOMEIO DE STATIOITHIANO TATHIYMUN MICTELENTINE MATIA LIMISAR JAMELLOCELLYEW GHOIG AT WITHPHICKTEGE OF THUS Nexor Ends cheoctor Kypic 14 wor THEOT XPICTO PICZWHNAIWNII MW - YUMU'N'ENEETTE DOKPINI ME unconcase delempiancioniai ektortypoc p ontecoresempubli eveetekthic COTH

# FRAGMENT VIII.—THE GENERAL EPISTLE OF JUDE.

οδτοί είσι γογγυσταί, μεμψίμοιροι, κατὰ τὰς ἐαυτῶν ἐπιθυμίας άεὶ πορευόμενου καὶ τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα, θαυμάζοντες πρόσωπα ὧφελείας χάριν. 'Υμεις δὲ, ἀγαπητοὶ, μνήσθητε των ρημάτων των ύπο των αποστό λων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ προειρημένων. ὅτι ἔλεγον ὑμῖν, ὅτι έν έσχάτοις τοῖς χρόνοις γεννηθήσονται έμπαϊκται, κατὰ τὰς έαυτῶν ἐπιθυμίας πορευόμενοι τῶν ἀσεβειῶν. οῦτοί είσιν οἱ ἀποδιορίζοντες ἐαυτοὺς τοῖς σχίσμασι, ψυχικοὶ ὅλως, πνεθμα μὴ ἔχουτες. Ύμεῖς δὲ, ἀγαπητοὶ, τῆ ἁγιωτάτη ὑμῶν πίστει ἐπικοδομοῦντες ἑαυτοὺς, ἐν πνεύματι ά- 15 of some who are separated have compassion, and γίω άδιαλείπτως προσευχόμενοι, έαυτούς ἐν ἀγάπη τηρήσατε Θεοῦ, προσδεχόμενοι τὸ έλεος τοῦ Κυρίου ἡμῶν Ίησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. καὶ οθς μέν έλεειτε τη έλεγξει διακρινομένους, ους δε σώζετε τη διδασκαλία ἐκ τοῦ πυρὸς ἀρπάζοντες, οθς δὲ αὖ ἐν φόβφ έλεεῖτε Κυρίου, μισοθυτες καὶ τὸν ἀπὸ τῆς σαρκός έσπιλωμένον χιτωνα-

COLUMN II.

16 These are murmurers, complainers, always walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage. 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; 18 How that they told you there should be mockers in the last times, who should walk after their own ungodly lusts. 19 These be they who separate themselves by schisms, utterly 10 sensual, having not the Spirit. 20 But ye, beloved, building up yourselves on your most holy faith, and praying continually in the Holy Ghost, 21 Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. 22 And reprove them. 23 But others save by instruction, pulling them out of the fire; and of some again have compassion, in the fear of the Lord, hating even the garment spotted by the flesh.

2. ΚΑΤΑ ΤΑΣ ΕΑΥΤΩΝ ΕΠΙΘΥΜΙΑΣ ΑΙΕΙ ΠΟ-PETOMENOI.] "Always walking after their own lusts." The common MSS. have κατά τὰς ἐπιθυμίας αὐτῶν, (others ἑαυτῶν) πορευόμενοι.

5. ΜΝΗΣΘΗΤΕ ΤΩΝ ΡΗΜΑΤΩΝ ΤΩΝ ΤΠΟ ΤΩΝ ΑΠΟΣΤΟΛΩΝ ΤΟΤ ΚΥΡΙΟΥ ΗΜΩΝ ΙΗΣΟΥ ΧΡΙΣ-ΤΟΤ ΠΡΟΕΙΡΗΜΕΝΩΝ.] "Remember ye the words which were spoken before of the apostles of our Lord Jesus Christ." The ordinary MSS. have "Μνήσθητε τῶν ἡημάτων τῶν προειρημένων, (in some τῶν προειρημένου βημάτων) ὑπὸ τῶν ἀποστόλων τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.'' 8. ΟΤΙ ΕΝ ΕΣΧΑΤΟΙΣ ΤΟΙΣ ΧΡΟΝΟΙΣ ΓΕΝ-

 $NH\Theta H\Sigma ONTAI\ EM\PiAIKTAI.$ ] "That there should be mockers in the last times." This also varies in the common versions, as, " $O\tau\iota\ \dot{\epsilon}\nu$ έσχάτω χρόνω έσονται έμπαξεται. In some thus, ότι επ' έσχάτου τοῦ χρόνου ἔσονται, (in others έλεύσονται) ἐμπαξεται.

ΟΥΤΟΙ ΕΙΣΙΝ ΟΙ ΑΠΟΔΙΟΡΙΖΟΝΤΈΣ, ΕΑΥ-TOTE TOIE EXHEMAEI, ΨΤΧΙΚΟΙ ΟΛΩΣ κ.τ.λ.] "These be they who separate themselves by schisms, utterly sensual." Instead of this the common MSS. have Οὐτοί εἰσιν οἱ ἀποδιορίζοντες ἐαυτούς, this the common MSS. have Oğroo elaru ol amoliopicores, εαυτούς, Ψυχικοί, πυεθμα μή εχουτες. "These be they who separate themselves, sansual, having not the spirit." In the copy of Nectarius ταῖς διχοστασίας, by disputes, occurs instead of τοῦς σχήμασι. I have met somewhere in one of the common MSS, this scholian, on the passage; "τοῦς σχίσμασι is wanting, for that is the reading in the oldest copies of Jerusalem, and in that of the Metropolitan Church of Alexandria ταῖς διχοστασίαις occurs, which means fraudulent preversion of the truth for the misleading of the faithful." This codes, which is of the 9th century, is preserved in the Monastary of St. Dionysius in Mount Athos. In others this scholium is found, Ol ἀποδεορί-Κοντες Υπογινο οἰ τὰ σχίσταστα ἐνοσσούμντε. "Those who ssparate ζοντες ήγουν οἱ τὰ σχίσματα ἐνεργοῦντες, "Those who separate sources γγουν οι τὰ σχίσματα ἐνεργούντες, "Those who separate themselves," ἰε, «Πεετ schisms. And again, elsewhere, οὶ τὰ σχίσματα ποιούντες ἐρίδων ἔνεκα πρὸς ἴδιον ὅλεθρον, "Those who make schisms for the sake of quarrels, to their own destruction." It appears to me that the words σχίσματι ἡ διχοστασίας were originally dropped by the oversight of the copyiets, and afterwards added by way of a scholtum.

14. ΤΜΕΙΣ ΔΕ ΑΓΑΙΗΤΙΟΙ ΕΝ ΤΗΙ ΑΓΙΩΤΑΤΗΙ ΤΜΩΝ ΗΣΤΕΙ ΕΠΙΚΟΔΟΜΟΥΝΤΕΣ ΕΑΥΤΟΤΣ

S

ΕΝ ΠΝΕΥΜΑΤΙ ΑΓΙΩΙ ΑΔΙΑΛΕΙΠΤΩΣ ΠΡΟΣΕΥ-EN HIVETHALL ALEBA XOMENOL.] \* Sat ye, beloved, building up yourselves on your most holy faith, and praying continually in the Holy Ghost." This passage is different in the common version, hong read thus, υμέςς δὲ, ἀγαπητοί, τη άγιωτάτη ύμῶν πίστει ἐπικοδομοῦντες ἐαυτοὺς, ἐν πνεύματι άγίφ προσευχόμενοι. "But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost." There is also the reading bueis δὲ ἀγαπητοὶ ἐποικοδομοῦντες ἑαυτούς τῆ ἀγιωτάτη ἡμῶν πίστει έν πνεύματι άγίω προσευχόμενοι.

16. ΕΑΥΤΟΥΣ ΕΝ ΑΓΑΠΗΙ ΤΗΡΗΣΑΤΕ ΘΕΟΥ.] "Keep yourselves in the love of God." In the common MSS. έαυτους έν ἀγάπη Θεοῦ τηρήσατε.

ΚΑΙ ΟΥΣ ΜΕΝ ΕΛΕΕΙΤΕ ΤΗΙ ΕΛΕΓΞΕΙ ΔΙΑΚΡΙ-NOMENOTΣ:] "And of some who are separated, have compassion and reprove them." In some MSS. καὶ οὖς μὲν ἐλέγχετε διακρινομένους "and some, who are separated reprove." In others, καὶ οὖς μὲν ἐλεῦτε διακρινόμενοι. "And on some have compassion, making a difference

21. ΟΥΣ ΔΕ ΣΩΖΕΤΕ ΤΗΙ ΔΙΔΑΣΚΑΛΙΑΙ ΕΚ ΤΟΥ TTPOΣ APΠΑΖΟΝΤΕΣ.] "And some save by instruction, pulling them out of the fire." This passage also varies in other MSS., as οδυς δὲ ἐν φόδφ σώζετε, ἐκ τοῦ πυρὸς ἀρπάζοντες. "And others save with fear, pulling them out of the fire." In some, οδυς δὲ ἐλεεῖτε ἐν φόδφ, "of some

22. ΟΥΣ ΔΕ ΑΥ ΕΝ ΦΟΒΩΙ ΕΛΕΕΙΤΕ ΚΥΡΙΟΥ.7 22. OI2 ΔΕ ΑΤ ΕΝ ΨΟΒΜΙ ΕΛΕΕΙΤΕ ΚΤΡΙΟΤ.,
"And of some again have compassion in the fear of the Lord." This passage is altogether wanting in the common MSS. In the comparison of the text of the present codes, with the received text (on page 39), I have given the reading of the former in this verse as being ευ φόβω ελεείτε Κυρίου τοῦ Θεοῦ, μισοῦντες, κ.τ.λ.. On a further and closer inspection, I believe the reading to be that here given, ἐν φόβω ἐλεεῖτε Κυρίου, μισοῦντες, κ.τ.λ.

23. MI] SOTN[TES.] In the copy of Nectarius the adverb del is added; Morouvrey éc., kc., "always hating;" this is not in the common MSS. Whother it was in the Codex Mayeranus I know nor, as time Las partly destroyed the rest of it. There are several other wariations to be more with in other MSS, which, for the sake of brevity, I omit here, but shall notice

# PARARTEMA.

The illustrious soil of Greece, after all the subversive changes and ransackings to which it has been time after time subjected, has still the good fortune to contain within its bowels, as made manifest by daily discoveries, a great store of instructive treasures, due to the fertile minds of the truly godlike men of ancient Greece; although the energetic and numerous emissaries of various nations have not ceased, and will not, to traverse the whole of Greece, both free and enslaved, and to dig up her soil with the ready spade, for the discovery and abstraction of every beautiful thing which is guarded by her patriotic children.

But not only does Hellas, the ancient bed of the Muses, still contain palpable manifestations of the glorious spirit and free governments of its inhabitants, everywhere scattered, but such is also the case with the whole of the barbarian country which was colonized by the Greeks, or being Hellenized, was occupied by her armies and inhabited by her youth, and made partaker of her institutions.

I have travelled through almost the whole of Asia Minor, and have discovered everywhere wonderful relies of the Greeks, both in those parts long sunk in barbarism, in those which are only half inhabited, and in those which have been unmercifully overrun by the thrice barbarous Turks who are now in power. And not only so, but also in those distant countries, Arabia Petrea and Arabia Felix, and even in Ethiopia and Persia I have found many such remains, and especially inscriptions on a variety of subjects, a small portion of which

Arabia Petrea and Arabia Peinx, and even in Europia and Persia I have found many such remains, and especially inscriptions on a variety of subjects, a small portion of which I have already published from time to time, but the greater part remain still unpublished. Of the latter some are now brought to light for the first time, which have a strong bearing upon the subject of the present book, and it seemed best to me, not merely to give copies of these in ordinary type, but to reproduce them in exact fac-simile by lithography, so as to insure accuracy, and afterwards to make such remarks as might best elucidate them.

insure accuracy, and afterwards to make such remarks as might best elucidate them.

I have given the particulars of the place and time of the discovery of the first five of these relics, on page 29 above, where will be found the text, together with an English translation. I now proceed to give some particulars of their size, etc. The first specimen forms a pedestal, on which was a statue of Pempele, and the part which remains to us is 2 feet high and 2½ feet broad. The time at which the inscription was cut seems to be the third century B.C. The second forms the fragment of a slab, the height of which is 2 feet 8 inches, and the width 18 inches. This seems to have been engraved in the same century as the previous one. The third is also a fragment of a column, and is 2 feet 6 inches high, with a circumference of 5 feet 4 inches, and the inscription was incised about 200 years B.C. The fourth inscription is upon a slab, which is 2 feet 1 inch long by 2 feet in breadth, and dates from the first century B.C. All these fragments are of white marble. In addition to these five inscriptions, which contain the names of Pempele and Pempelos, (evidently the first name of Pilate's wife, who was also called Claudia and Procula,)\* I must add the following confirmatory catalogue of thirty names of men, both Greeks and barbarians, written upon black pottery, in which it will be seen that the name Pempelos occurs. This piece of pottery is preserved with others more valuable than itself, in the Egyptian Museum of Mr. Mayer, and a faithful representation of it (of the full size) will be found in fig. E' plate IX. The inscription runs as follows:—

Ε. " Υπερ ἀναπαύσεω[ς τῶν ψυχῶν τῶν δούλων τοῦ Θεοῦ. For the repose and forgiveness of sins of the souls of the servants of God,

" Κόλουθος.	" Παρθ[ένιος
" ПЕМПЕЛОС,	" ᾿Αβρα άμ.
" 'Ιζικιήλ.	" Στέφ[ανος.
" Σαμουήλ.	." ΑΠΟΛΛωΝ,
" Παπᾶς.	" 'Ηλίας.
" Βήκτωρ.	" Κώστας.
" 'Αθανάσιος.	" Φιλόθιος.
" Ἰακώβ.	" 'Ανδρεία ς.
" Ἰσαάκ.	" 'Ανανίας.
" 'Ιζικιήλ,	" Γρηνόριος.
" Φαῦστος.	" Φιλόθιος.
" Καμούλ.	" Πατερμούθιος.
" Ίσαάκ.	" Καρακούσιος.
" Παυνούθιος.	" Δ ιωνήσιος.
" Ε  ὖστάθιος.	" 'Ανασ τάσιος.

"E | νοτάθιος.

"'Ανασ' τάσιος.

This writing on the pottery seems to be of the 12th century after Christ: but at this time we are accustomed to meet many things which are both unusual and curious; for instance, we observe that all these names are in the nominative instead of the genitive case, though the preposition ν̄περ preceding the catalogue necessarily requires the genitive case. The present irregularity is met with in many ancient Christian diptichs and triptichs, because, though written in the nominative case, the genitive was used by the priest, archdeacon, or archbishop when, on stated occasions, he pronounced the names. These inscriptions were written for the most part for the guidance of the reader, for they contain not only the names of dead, but also of living persons, and for this reason the list was preceded by the following words, which were uttered by the priest of the day for the information of his hearers: "Now let us pray for the peace, health, and remission of sins of the servants of God, such and such an one."

The words which preceded the names of the dead were those contained in the inscription above.

The words which preceded the names of the dead were those contained in the inscription above.

This piece of pottery contains, beside Greek names, Latin, Hebrew, Egyptian, and Arabian names, all written in Greek characters. The Hebrew names are correctly spelt, except the name 'lefæuin, which occurs twice in the first column, and is there written 'lfωcin. The Greek names are generally blundered, for the names InAIAZ, KOΣΤΑΣ, ΦΙΛΟΘΙΟΣ, ΑΝΑΡΕΙΑΣ ΟΙΩΝΤΣΙΟΣ, ought to be written ΠΑΠΠΑΣ, ΚΩΝΣΤΑΣ, ΦΙΛΟΘΕΟΣ, ΑΝΑΡΕΑΣ Or ΑΝΑΡΕΙΑ, if a woman's name, ΑΙΟΝΤΣΙΟΣ, The foreign names, ΚΑΡΑΚΟΤΣΙΟΣ, ΠΑΤΝΟΤΘΙΟΣ, &c., are very well spelt, considering their barbarous sound.

The writing of names upon stone, paper, porcelain, wood,

sidering their barbarous sound.

The writing of names upon stone, paper, porcelain, wood, or bone, upon the walls of the church porches, and the calling them to remembrance in sacred assemblies, is habitual with all the Greeks at the present day; not only so, but all the rest of the Christians in Asia, I mean the Copts, Armenians, &c., follow this praiseworthy custom, and so do even the Latins themselves; just as in the English Church, the prayers of the congregation are desired for certain sick persons. The same usage prevailed among the nations before the Christian era, such as the Medes, Persians, Syrians, Egyptians, Ethiopians, Greeks and Romans, who were in the habit of writing the names of their ancestors themselves upon diptichs and trip-

tichs, and painting upon them representations of the gods. whose help was invoked by their high priest at their popular

whose help was invoked by their high priest at their popular festivals.

Not many of these catalogues have come down to the present times entire, but a sufficient number exists in various collections to confirm what has been here said; Mr. Mayer, of this town, possessing a fine collection (which has been amply described by Francis Pulszky, Esq., F.H.A.)\* and among other specimens a Christian diptich, with an inscription in Greek characters, the false spelling of which is very remarkable; it is apparently of the eighth century after Christ.† The name 'Aπόλλων, which occurs in the second column of the inscription on pottery, above referred to, claims some attention as being not only entirely Greek, but also the name of a well known heathen divinity, and yet in common use among the Christians, with many others extracted from an idolatrous mythology. How did this occur? Simply because our Lord Jesus Christ, having redeemed mankind by his sacred blood, and adopted as sons all those who were worthy of adoption, sanctified not only their bodies but also their names, so that his church keeps the festival every year not only of Saints Apollon, and Apollon, and Apollonius, but also feltermes, and Hermas, and Hermogenes, and Bacchus, and Eros, and Palladius and Calliope, of Achilles and Narcissus, of Epaphroditus, Pegasus, and Pelugia, of Hermione, Aphrodisius and Hyacinthus, of Heracleias, and many others. Notwithstanding these facts, those noted philologists of Athens, Manusus, Cumanudes and Rhancabes, and their followers, made a great scoffing when they heard that a school, which arose in the fourth century after Christ, was called the Apolloniad. What would these learned men have said had they seen here among so many Greek, barbarian, and especially Hellenic names, that of the heathen god Apollo? Then, indeed, would they have cried out, "Take, take that problem' away from among us, for it is verily spurious; that, any one can see from the name Ap Not many of these catalogues have come down to the the first of the sacred writers, both saint and apostle. Oh, no; that was far from the idea of these Symeans, for you must know that they were 'des esprits forts;' and so they

\* Catalogue of the Fijerrare Ivories, in the Museum of Joseph Mayer, F.S.A., etc. etc. preceded by an Essay on Antique Ivories, by Francis Pulszky, F.H.A. Liverpoil, 1856. Thus as printed in the Catalogue-

¥" ΣΤΌΜΕΝ ΚΑΛΌΣ ΦΣΤΌΜΕΝ ΕΥΛΑΒΌΣ ΦΣΤΌΜΕΝ ΜΕΤΑ ΦΟΒΟΥ ΠΡΟΣΧΌΜΕΝ ΤΙ ΑΓΙΑ ΑΝΑΦΟΡΑ ΕΝ ΙΡΙΝΉ ΤΩ  $\widehat{\Theta}$ Ω ΠΡΟΣΦΕΡΕΙΝ ΕΛΈ  $\mathfrak{Q}\Sigma$  eipinh  $\mathfrak{g}\Upsilon\Sigma$ ia aine $\Sigma$ e $\mathfrak{Q}\Sigma$ . H afahi to $\Upsilon$   $\widehat{\mathfrak{g}\Upsilon}$  kai  $\mathfrak{h}\widehat{\Sigma}$  kai H ka ΡΗΣ ΤΟΥ ΚΎ ΚΑΙ ΘΎ ΚΑΙ ΣΡΣ Η ΜΩΝ ΙΎ ΚΎ ΒΦ ΗΜΑΣ ΑΜΗΝ.

"ADPIANOY HATPIAPKOY HOA TA ETI MNHEOHTI KE TOY DOY ΑΟΥ ΣΟΥ ΙΩΑΝΝΟΥ ΕΛΑΧΙΣΤΟΥ ΠΡΕΣΒΥΤΕΡΟΥ ΜΟΝΗΣ ΤΗΣ ΑΓΙΑΣ APAGHE AMHN.  $\blacksquare$  MNHEGHTI KÊ TOY DOYAOY EOY ANDPEOY MA XEPA MNHE KE TOY DOY K HYMEN IMON ADPIANOY HATPIAP KOY HIAFIA HAFAGH. MHIE. KE TOY AOY IQANN AMAP HPB.

" 🛧 Ι ΑΓΙΑ 🛧 ΘΕΩΤΩΚΟΣ."

This diptich was sculptured in the eighth century, in the days of Adrian I. Pope of Rome, who is also mentioned in the inscription, and was discovered in Palermo, in the recesses of the Church of St. Agatha, the patroness of the Church of S

(1) The translation which is given by M. Pulszky is extremely incorrect, as will be seen by the extrent given below.

"He translation which is given below:
"Let us stand well, let us stand with reverence, let us stand with fear, let
us attend to the secred oblation, in peace to offer to God. The mercy, the
peace, the sacrifice of praise, and the love of God and Father, and the grace of
our Lord and God and Saviour Jesus Christ be upon us. Amen. In the first

broke down the wall of partition between Paradise and Olym-

broke down the wall of partition between Paradise and Olympus, and dedicated the school, forscoth! to Apollo, and called it the Apolloniad. The only wonder is that the patriarch did not sweep out the whole race for their impiety, root and branch. But how dare the poor patriarch to raise his voice, when before his eyes, in the very centre of orthodoxy, these reverend and well-disposed rulers founded and maintained the School of Helicon! and yet they called Julian, 'the apostate.'"—(See "Pandora," No. 25, p. 577, ed. Athens.)
Wouldst not thou, dear reader, after speaking and writing with such confidence, be ashamed to retain the chair of archeology in the Greek University when thou hadst been shown to be so manifestly ignorant of the history of thy country, and to have so unblushingly aspersed the dust of thy forefathers, and the early acts of the church?

It was with true piety and a love of literature that the Symeans (whom thou, who art worthy of all contumely, thus despisest) fynuded a school, and called it the Apolloniad, and yet were neither guilty of a misnomer nor of an unchristian action. For our church commemorates St. Apollo on the 10th of the month of June, and the patriarchs are not in the habit of excommunicating God-fearing men, nor patriots; but the Holy Synod, which in times past existed in Greece, did anathematize and excommunicate apostates and recreants such as thyself. Nay more, the council and assembly of Greece has reproached thee from its rostrum as a traitor to the Hellenic nation, and a slanderer of the sacred dust of those, our thrice-venerated sires who strove for the independence of our nation; and for this reason thy name (Rhancabes), is still our thrice-venerated sires who strove for the independence of our nation; and for this reason thy name (Rhancabes), is still an abomination to all Greeks except thy own followers. As to the learning about which then beastest, I have nothing to say, because others have demonstrated that it is gross ignorance, among whom are the famous J. Rhizos Nerulos, and also the President of the Greek University, Orphanides, in his publication, "The Holy Menas;" and what I have said in these pages will, I think, sufficiently convict thee of want of learnlagas with, I timing sumicipally convict thee of want of rearning and carelessness, for I have shown that the Church of Christ commemorates every year in its solemn feasts many men and women who bore the names of gods and demi-gods of classical mythology. And here are yet more facts for thee, as thou seemest never to have read the Epistle of Paul to the Romans, which ought to settle the matter without further matters. Romans, which ought to settle the matter without further question, as it is clear that Paul was not offended with Phœbus because she happened to be homonymous with Phœbus Apollo. An archbishop of the Thebaid in Egypt, who flourished A.D. 3-53, was called Apollo. The Hierarch Pithanias, who subscribed with eighty other bishops the Encyclical and Canonical Epistle of Gennadius the First, the Archbishop and Geomenical Patriarch of Constantinople, and who was patriarch from the year 458 to 471, was called Apollo, and the Bishop of Athribea was called Apollonius, and the

Montro, b. et. to be before "her, et May upth Modern, b. etc., to be Anjana, a. tongue Montro. Her 1972, b. etc., vol. before Montro. Her 1972, b. etc., vol. b. etc., vol. before Montro. Her 1972, b. etc., vol. b.

year of Hadrian, l'atriarch of the city. Remember, O Lord, thy servant John, the least presbyter of the dwelling of holy Agatha, Anne. Remember, O Lord, thy acreant Andrew Machers. Saint Agatha, Roly Mother of God. Lord, they, O Lord, thy servant and our shepherd, Hadrian, the patriarch, Remember, O Lord, thy servant and our shepherd, Hadrian, the patriarch, Remember, O Lord, thy servant John, the sinner, the presbyter."
See fac-simile and remarks on pp. 40,41,43, of the above-mentioned Catalogue.

Bishop of Antiphræ was called Apollos, which also, it must be remembered, was the name of the disciple who was one of the seventy, and exercised the office of Archbishop of Caserea, of whom Paul makes special mention in the first of Corinthians. And hast thou forgotten that Palladius, who had the same name as the goddess Pallas, was Bishop of Andrus, and that he also signed the Encyclical Epistle of Gennadius; or must I remind thee of Ammon, the Bishop of Adrianopolis (homonymous with Ammon the god of the Egyptians), who flourished in the days of Arcadius the Emperor, and who assisted at the Synod of Agapius and Bagadius, Bishops of Bostia, or of Heliconius the Byzantine, who flourished in the fourth century, and wrote an Epitome of Chronicles from Adam to Theodosius the Great, as Suidas relates, the manuscript of which still exists in Italy? If thou desirest more information thou canst consult Simler Biblioth, page 270, or Cave. Script. Ecclesiasticor. Hist. Literar, page 186; and after digesting all this information I think thou wilt admit that it was possible that a school called the Heliconiad should arise in Byzantium, as the Apolloniad did in Syme; and that the patriarch was not likely to excommunicate the Bishop Apollo or the Teacher Heliconius, nor the priests who baptized them, especially as many bishoprics and metropolitan cities of the Greek Church bore not only these names, but also other curious mythological ones. Finally, pray consult the collection of sacred canons published by G. A. Ralle and M. Potle, at Athens, 1854, for there thou wilt find accounts of the Bishops of St. Zeus and St. Apollo, Hermocapelia and Hermopolis, Hephaestus and Ibis, and others of the same sort. In further confirmation I may state, that there existed in Apollonia, a city of Palestine, a temple of the holy martry Apollo, high priest of the Apolloniats in the 6558thy year, the third of the indiction, or in the year A.D. 1050, as is shown in the following inscription:—

" Τον ναὸν τόν δε τὸν ἱερον τοῦ ἱερομάρτυρος 'Απόλλωνος 'Απόλλων ὁ 'Απολλωνιατῶν θείος ποιμενάρχης 'ἤγειρεν ἐκ βάθρων εἰς δόξαν Πατρὸς Τίσῦ καὶ ἀγίου Πνεύματος τοῦ ἐκὸς Θεοῦ τῷ ṢΦΝΗ." Αὐγούστου Δ΄ 'Ἰνδικ(τιῶνος) Γ΄."=

""The temple and shrine of Apolloniats, has raised upon its foundations to the glory of the Father, Son, and Holy Spirit of the One God, in the 6558th year, the 4th of August, the third year of the indication."

Adgust, the timu year of the influence.

I discovered this inscription in the year 1852, in the same place as that shown in plate XI., fig. 3. It is 3 feet 3 inches long, and 1 foot 6 inches wide. The style of the writing is that of the 11th century, which confirms the date: a facsimile is given, plate XII., fig. 10.

Besides the temple referred to, others in Asia Minor was a confirmation of the state of

Besides the 'temple referred to, others in Asia Minor were erected from time to time, also dedicated to the martyr Apollo. An inscription discovered in the Island of Syme shows that there was a school existing in the valley in which it was found. It is 2 feet wide by 3 feet 6 inches long, and was cut A.D. 702. It is as follows:—

χ\* απολλωνιωι: τωι: ο ciomaptypi: γον. ΝΑΟΝ: ΑΥΤΟΥ: ΚΑΘΗΙΡΗΜΕΝΟΝ: ΟΝΤΑ: ΑΝΑCΤΗCΑC: ΑΠΟΛΛωνιο: απολλωνιο): ΚΑΘΙΕΡΙΜΕΕΝ: ΥΠΕΡ: ΤΗ C: ΕΑΥΤΟΥ: ΚΑΙ: ΤΗ C: ΓΥΝΑΙΚΟ C: ΚΑΙ: ΤΗ C: ΤωΝ: ΤΕΚΝων: CWTHPIAC: ΤΗ: ΠΡωΤΗ: ΤΟΥ: ΜΗΝΟ C: ΜΑΡΤΙΟΥ: ΤΟΥ: χ CIT: χ CT: χ CT:

\*"To Apollonias the holy martyr. This temple, which had been destroyed, is now dedicated by Apollonias, the son of Apollonias, who has restored it in gratitude for the preservation of his wife and children, the first of the month of March, in the year 6210, the 5th of the indiction."

But why do I only speak of the temples dedicated to St. Apollo, and forget that of the martyr Bacchus, the homonym of the god of debauchery and drunkenness, which was erected in the cradle of orthodoxy? For the temple of Sergius and

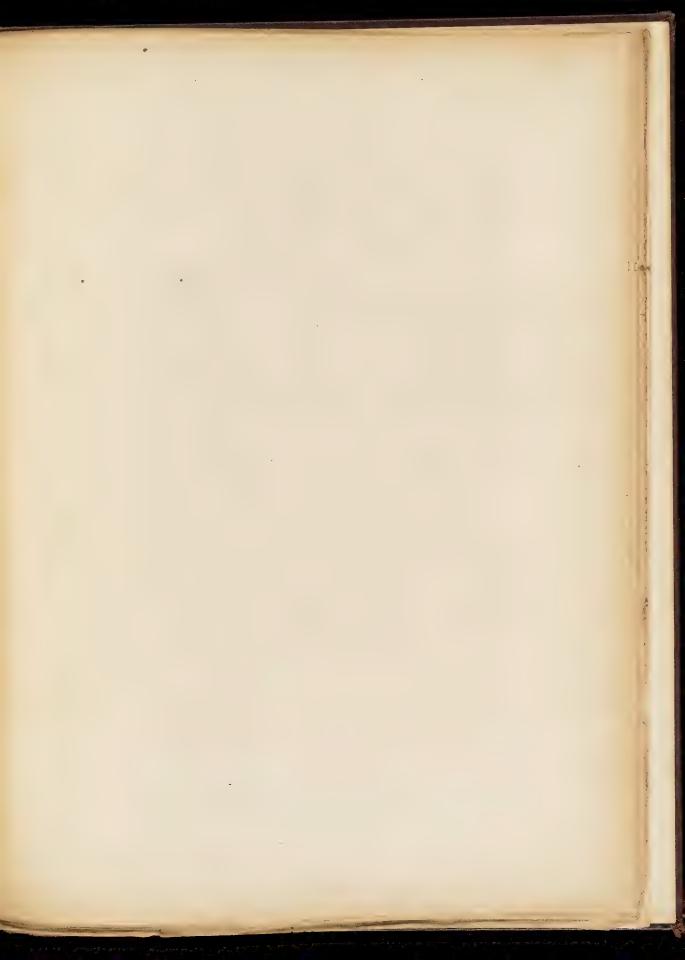
Bacchus, the martyrs, whose feast is celebrated every year on the 7th of October (old style), was erected in Constantinople; and yet those noble patriarchs, Gregory, Chrysostom, Genadius, and Photius, did not think it necessary to sweep out the Byzantine people, nor their kings, nor those who wrote bymns and sang them to the martyrs who bore the names of the heathen gods, nor those who wrote their lives or sung their praises on the day appointed, nor to excommunicate those who pourtrayed of old, and who still continue to pourtray their features in the churches. Information on these points may be obtained from the "Menologia" of the Eastern Church, and also from the book called "Panagion," and the "Pedalion," and the "Interpretation of Pictures," which M. Didron has given in the French language, and to which I have before alluded pp. 31-32; see also the Biographical Notice of the Author, which Mr. Charles Stewart has published, pp. 42, 43, 62, 63. I shall have more to say about the random assertions of M. Rhancabes when I publish my justification upon all matters upon which I have been hitherto accused. We must now consider the inscription of the statute (which will be found on plate XII. No. 6), which was engraved in the third century B.C., and was alluded to on page 25. It was discovered in 1851, in the ruins of the city of Antander, which was built at the foot of the mountain of Ida, near Mysias and Eolis, by Antander the General of the Eolians. The length of the part of the inscription that remains is 3 feet 3 inches, and 2 feet 6 inches wide. It records, the act of a council of the people of the Antandrians, was made in favour of Polycrates, the son of Polycrates the Athenian, who was often a great benefactor to their city, as other records testify:—

"It seemed good to the council and people of the Antandrians to give a crown to Polycrates, the son of Polycrates the Athenian, on the first of the feast days of Jupiter Astropeaus, as a reward of virtue, and for his kindness towards the city.""

This decree is not only interesting as containing the aspirate and accents after the diphthong and before it (in opposition to the theory of grammarians, who say that the aspirate or the accent must always be written on the second letter of the diphthong), but also as reminding us of the descriptive name Astrapews, which was given to Jupiter the god of the Greeks. This word has three meanings: first, it implies "one who hurls thunderbolts;" secondly, "one who is accompanied by lightnings;" and thirdly, "one whose nature is that of thunder." Here it has the second signification, because the Antandrians celebrated the manifestations of Zeus to Semele, daughter of Cadmus, the founder of Thebes in Bectia, and son of Agenor, the descendant of Neptune. The festival of this god of lightning was celebrated with great pomp by other nations of Greece, and especially by the Antandrians, whose custom it was to burn large fires round the statue of Jupiter, which was set opposite to that of Semele, the temple of whom was a little way above the city, as some inscriptions found in that part testify. The custom of burning fires in these feasts is still perpetuated, for on the eve of the feast of St. Anthony we make many large fires in the roads, thus signifying the destruction of passions, and also the vanity of the world; wherefore both men and women first leap over the fire, which we consider typical of the human spritt,) and then, after it has died out, we mix its ashes with dust and throw them into the air, and exclaim, "This is what we shall all come to. Let us then hasten to be cleansed by repentance, like our Father Anthony, that we may be cleansed from all stain, before the dread day of death seize on us and deliver us, to unquenchable fire, if it find us consumed by the fire of impurity." We make large fires also on the eve of St. John the Divine, symbolizing his virgin purity, and the shining forth in him of the Hely Ghost; also on the day of the Prophet in him of the Hely Ghost; also on the day of the Prophet in him

<sup>\*</sup> See page 25, and fac simile plate XII., No. 6.

<sup>+</sup> See fac-simile plate XII., and description page 46.





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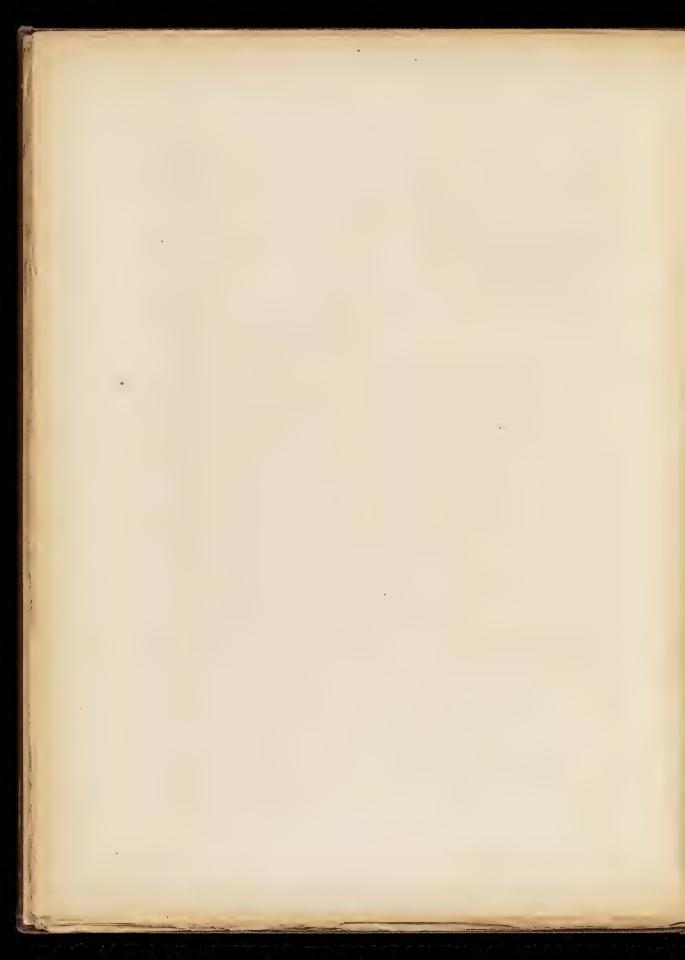
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probably bore the representation in sculpture of an anchor and cable which it mentions, and which one Cephalus, the son of Philocles, who came from the city of Antioch, dedicated to the god Neptune the saviour, whom he probably considered to have helped him in some shipwreek. There once existed in Gaza, of Palestine, a temple of Neptune the saviour, erected by Antiochus the Second (called Theos), King of Syria, in the 8th year of his reign, for the sake of his father Antiochus the First (called Soter), from whom also the temple took its name. This is shown by an inscription discovered in the same place as the seventh, which runs thus: the same place as the seventh, which runs thus :-

## " ΒΑΣΙΛΕΥΣΑΝΤΙΟΧΟΣΘΕΟΣΑΓΑΘΟΣΤΟΝΝΑΟΝ ΠΟΣΕΙΔΩΝΙΘΕΩΙΣΩΤΗΡΙΥΠΕΡΤΟΥΠΑΤΡΟΣΑΝΤΙ ΟΧΟΥΣΩΤΗΡΟΣΕΤΟΥΣΟΓΔΟΟΥΑΝΤΙΟΧΟΥΘΕΟΥ ΑΓΑΘΟΥΜΗΝΟΣΛΩΟΥΠΕΜΠΤΗΙΜΕΣΟΥΝΤΟΣ "

"The King Antiochus Theos the good dedicated this temple to Neptune for the sake of his father Antiochus Soter, in the 8th year of Antiochus Theos the good, on the 15th of the month Loos.

This date corresponds to the month of August of the year 254 B.C., for Antiochus succeeded to the throne B.C. 262, and reigned 15 years, dying B.C. 247. The inscription is 4 feet 6 inches long and 3 feet wide.

In the same place I found the inscription-

## ΘΕΟΙΣΚΑΤΑΧΘΟΝΙΟΙΣΟΘΕΟΣΑΝΤΙΟΧΟΣ ¶ L IA YHEPBEPET (alov) A

"To the infernal gods Antiochus Theos (the god), The eleventh year, the fifth of Hyperberetæus,"

which is cut upon a fragment of a column, which is 2 feet 3 inches high and 4 feet in circumference, and was incised in the 251st year after Christ, on the 5th of the month of October (Hyperberetæus.)

The eighth inscription is very much mutilated, and broken into two parts,\* and is 2 feet 10 inches long by 2 feet 7 inches wide. It is very ancient, and the writing clearly dates from the 4th century B.C. The event which prompted this inscription will be evident on reference to pages 45—46, where it will be seen that the deliverance of the writers from shipwreck, or great danger in the waves, induced them to offer the representation of an anchor and cable to Neptune, the ruler of the waves; a temple to whose honour existed at Issus in Cilicia, (the battle field of Alexander and Darius,) as this and other inscriptions testify.

The minth inscription† is the work of the 1st century B.C., and was discovered in the year 1851, in the Island of Nisyrus. The width of the remaining part is 18 inches, and the length 30. It is as follows:-

" ' Αθήναιος Λευκίππου Λειμωνιά-της Νισυρεί Ποσειδώνι δρόμωνα άγκυραν κάλων ίλαστήριον

"Atheneus the son of Leucippus, of Leimonia, dedicates to Neptune Nisuris a skiff, an anchor, and a cable, as a propitiation.

propitiation."

This was probably done on account of some sin, or other reason unknown to us, and the articles mentioned were probably carved in stone, on a small scale, and placed, as was the custom, on the base which contains the inscription. The Island of Misuris is well known to all, being one of those called Sporades, and there existed a temple of Neptune, which bore the name of the island. The Island Leimon, which is properly called Leimonia, is that which later geographers called Teutlussa (or the beet island).

From the seventh and eighth inscriptions we have shown that the cable (κάλως) was also called κάμηλος by the Syrian and Cilician Greeks and their neighbours, and that whether it was written with an η or an ι, it signified both the animal (the camel) and the rope. ‡

(the camel) and the rope. ‡

letter was adopted instead of  $\Lambda$  to avoid confusion with the numerical  $\Lambda'\!=\!30$ 

Dr. Tregelles has publicly boasted of his discovery, by chemical means, that the word supposed to be κάμλος in the Dublin Codex (Z), is really κάμηλος, but if he considers the reading κάμλος an important one, and thinks that only the Dublin Codex possesses it, I refer him to Pl. VI., and description, p. 147, for three fac-similes which contain the reading κάμλος, of which Fig. VI. was written by the Emperor Theodosius in A.D. 421; Fig. IX. by the Patriarch Menas, A.D. 539; and Fig. VIII. by Theophanes, Bishop of Patara, A.D. 1029. In the same plate are two fac-similes of other Gospels, which contain the reading κάλων; the first from the MS. of the Deacon Stachyus, written in A.D. 199, and the second from that of Charalampus, (a monk living in Naples, who wrote the Holy Gospel in Berytus in the year A.A. 6331.) I would have him also consult those Fathers of the Church, who Dr. Tregelles has publicly boasted of his discovery, by chethe Holy Gospel in Berytus in the year A.A. 6331.) I would have him also consult those Fathers of the Church, who have interpreted κάμηλος to mean the cable, and not the animal, admitting that it was capable of either signification. And so we have not now to discuss how the word ought to be written, because, however spelt, the word has a double meaning, and the orthography would not settle the signification. Theophylact, who leans to the interpretation of the word as a camel, says:—"Some say that κάμηλος is not the animal, but a thick rope which sailors use for casting the anchor." It is elsewhere said:—"Some interpret κάμηλος as the rope of a animal, but a thick rope which sailors use for casting the anchon." It is elsewhere said:—" Some interpret κάμηλος as the rope of a machine, and others as a camel, but the first of these interpretations I consider the better." Opposed to the opinion of Theophylact is the Scholium of Origen:—"κάμηλος here does not mean an animal, but the thick rope with which sailors bind the anchor." But the modern Theodoret, who died in Mount Athos in the year 1802, at the age of ninety, and wrote many sagacious Commentaries, has these words:—"The fathers of the church have a divided opinion as to the disputed reading κάμηλον, some thinking it to be the well-known animal, and some a shin's rope: it is found written not only with ν. but raphylor, some a thinking it to be the well-known animal, and some a ship's rope; it is found written not only with  $\eta$ , but also with  $\epsilon$ ; it seems to me, however, that  $\kappa \alpha \lambda \omega \nu$  ought to be written, as this appears in the oldest codices."

It will thus be seen that there is a difference of opinion amongst the fathers and scholiasts as to the real meaning of

the word, and that their testimony is not united either in one direction or the other, so that I may here remark to Dr. Tregelles, who has thought proper to attack me, § that the question is not how the present text is to be translated, but whether the who has thought proper to attack me, \$\frac{5}{6}\$ that the question is not how the present text is to be translated, but whether the Apostle wrote κάλων, κάμηλον, or, according to his recent discovery, κάμιλον, for our Saviour's meaning is made perfectly clear by the first reading, whereas it is left in doubt by either of the latter ones; the remark of Suidas, (founded upon a passage in Aristophanes), \(\frac{1}{6}\$\text{ that the word when spelt with an \$\eta\$ always means an animal, and with an \$\eta\$, always a rope, being unsupported by the remarks of any previous writer; so that I must beg this biblical critic not to be reproachful, even if a discovery made by a Greek in these days should make clear the true meaning of our Saviour's parable; for he must remember that from the Greeks he has received not only the New Testament, but also a reliable and uncorrupted translation of the Old, many of the free institutions of his country, and in a word, true knowledge of all descriptions, not excepting even the germ of the Reformation which separated his country from the Church of Rome. And that even if the true reading were fated to be evolved and published by a Greek, it was not my fault that it fell to my lot, for these papyri have passed through the hands of many of his countrymen for many years without the discovery being made of their contents. I know that he has sharpened against me his critical pen with mistaken expectation of the applause of his countrymen, but he has done it with little judgment or discretion, relying too much on his supposed reputation; but he must learn that 'not deeds by words, but words by deeds, must be established,' much on his supposed reputation; out he must be established, on the deals by words, but words by deeds, must be established, as we are told by Socrates. It must be remembered that it is not in the Codex Mayerianus alone that the reading κάλκων is found, but also in that of Hermodorus, and many others of great antiquity, which were discovered by myself many

\* See fig. 8, plate XII. † See plate XII. ‡ See pages 45, 46, 47. § Additions to the 4th vol. of Horne's Introduction, by 8. P. Tregelles, L.L.D. [ "ΚΑΜΗΛΟΣ. τὸ ἀχθεφόρον ζων. Αριστοφάνης" Πῶς ἀνευ καμιλου Μηῖος ὡν ἰσιπτατο. ; ἐπεὶ διὰ καμήλων ἡλθου οἱ Μῆδοι ἐξτὴν Ἐλλάζα. καὶ καμηλίτης βοῦς οὐτω καλούμινος. Κάμιλο ος ἐξτὸ παχὸ σχοινίον." SUIDAS.

years ago and communicated to others—among the rest, to the former pastor of the Greek church (Nicolaides) in Liverpool, of which circumstance mention has been made in the note on page 45—this took place seven months before my introduction to Mr. Mayer. The papyri were procured by that gentleman several years ago from the Rev. Henry Stobart, who is very well known in England; and not only were the five strips thus obtained in which, greatly to my surprise, the five strips thus obtained in which, greatly to my surprise, who is very well known in England; and not only were the five strips thus obtained in which, greatly to my surprise, who is very well the Gospel of St. Matthew, but many other rolls of papyrus, most of which had not been opened when the discovery of the five fragments above named was announced in the newspaper, and the hope expressed that, as there were many more to unroll, other portions of the same gospel might be found. But, unfortunately, no other portion of this evangelist has been discovered except the two small fragments mentioned on page 27; the mention of the discovery of the portions of the Epistles of St. James and St. Jude was made on page 7. On the 2nd of the month of St. John, notice of which was given at a meeting of the Liverpool Historic Society on the 7th of the same month, which was thus noticed in the Daily Post and the Liverpool Mercury of Friday, March 8th, "Dr. Simonides announced other discoveries amongst (he papyri in Mr. Mayer's Museum, being the third Epistle of St. John, and two pages of the Works of Aristeas, both of the 1st century."

While these pages have been going through the press, I have unrolled papyri from the same collection, which contain all the second part of the First Epistle of St. Peter, and a

While these pages have been going through the press, I have unrolled paptyr from the same collection, which contain all the second part of the First Epistle of St. Peter, and a small part of the First Epistle of St. John, and the greater part of the Second and Third Epistles, and the first three chapters of the Apocalypse, besides one, the most recently opened, but perhaps the most interesting of all, which considerable the property of the last chapter of the Gyssel of St. John.

part of the Second and Intra Espiseus, and the first life chapters of the Apocalypse, besides one, the most recently opened, but perhaps the most interesting of all, which contains portions of the last chapter of the Gospel of St. John. What then was the error committed by the journalists, or, if you please, by Mr. Mayer and myself, in expressing joy at this wonderful and indisputable discovery; or in giving expression to the hope (unfortunately not realised) that some other portions of the Gospel of Matthew might come to light; an expectation which had its basis in the number of the unrolled papyri, and the appearance of Greek characters upon their external surface? Yet the hope so expressed has been greatly derided by Dr. Tregelles, in the rather hasty pamphlet which he has published on the subject of the Codex Sinuticus, which he praises without discretion, being guided entirely by the reputation of the editor, and not by any critical examination; being led away, as many others have been, by the famewhich the discoverer so unworthily enjoys. "Of a truth," says Jamblichus, "bad judgment is the cause of all evil; as fire the gold, so time tries the wise." To return to our text. According to the Codex Mayerianus, with many other ancient manuscripts still preserved, and to the testimony of Theodoret, before alleged, the Apostle wrote not κάμηλον or κάμιλον, which being ambiquous words; were not likely to be written by an inspired writer, but κάλου, which was a thoroughly common word with all the Greeks; and as it was likely that the apostle should make use of such expressions as were most usual among the common people, the reading has an additional claim to acceptance. In proof of the preceding assertion I may quote, besides the nine inscriptions already given, the proverbial expressions of the ancient Greeks; and as it was likely that the apostle should make use of such expressions as were most usual among the common people, the reading has an additional claim to acceptance. In proof of the preceding assertion

"Μικρά 'ναι τῆς βελόνας τρύπα, πλὴν τὸ νῆμα ὅπου σαίρνη 'ς ἃν τὸ 'νώσης, Κώνστα μου, κάλων κάμνεις καραβιοῦ. Καὶ τὰ γράμματά μας, γέ μου, [=υἰέ μου]

• " ΚΛΛΩΣ.σχοινίον' και παροιμία' 'Πάντα κάλων κινείν.' τροπικῶς ἀπὸ τοῦ ἰστοῦ λίγεται. ' 'Απλοῦν σι δεί τὰ ἄρμινα' ' τουτίστι, πάντα κινείν, ὑπὸς τοῦ περιγούσθαι αὐτοῦ. Καὶ κ άλως, κ άλω, Αττικος ' Αροποφάνης Βατράγος' ' Μία μὲν γάρ ἐστιν ἀπὸ κ άλω καὶ Βρανίου. ἀπὸ εἰθείας τῆς κάλως C."

Arist. Εqu.-Νῦν δεί σε πάντα δη κάλων εξιέναι.

εἴκοσι καὶ τέσσαρα 'ναι' μάθετα λοιπὸν, παιδί μου, καὶ τὸν κόσμον θὰ γεμίσης μὲ φιλόσοφα βιβλία."

"Small is the eye of a needle,
But the thread which it draws,
If united with many others, my little Constantine,
You may make into the cable of a ship;
So our letters, my son,
Are four and twenty,
Learn these, therefore, my child,
And you will fill the world with wise books."

This encouraging stanza my revered mother often sang to me to cheer me in my learning. I have heard the same in the Island of Telos, where they generally sing the last four lines as follows:—

"Καὶ τὸ κορμὶ τἀνθρώπου
" μικρὸ κεφάλι ἔχει,
" μὰ 'σ ἄν τὸ μάθης γράμματα
" τὸν κόσμον ὅλον δέχεται."

"And like the body of the man, It has a little head; But if you fill it with learning, It will embrace the whole world,"

The word in question, being met with in the oldest Codices, in which also there are many other different readings not met with in more modern ones, strengthens our previously expressed opinion that the Gospel of Matthew was first written in the Greek language; for all the paraphrases, not excepting the Syriac version, lately published by Dr. Cureton, contain the same omissions as the modern versions of the Greek text. In which conclusion, as to the original language of the gospel, we are supported by the following well-known authorities, Erasmus, Paraeus, Calvin, Le Clerc, Fabricius, Pfeiffer, Dr. Lightfoot, Beausobre, Basnage, Wetstein, Rumpæus, Dr. Whitby, Edelmann, Hug, Fitzsche, Hoffman, Mohldenhawer, Viser, Harles, Jones, Drs. Jortin, Lardner, Hey, Hales, Hewlett, Alford, Dr. Jos. Angus, enumerated by Dr. Tregelles.

We will now proceed to speak of the eleventh fac-simile, on plate 12, the inscription represented in which is 4 feet 6 inches high by 2 feet 4 inches wide, and was cut A.D. 173, on the 5th of September, in the 11th year of the indiction, on the top of the sarcophagus of Eusebius, Bishop of Serrhæ, where also will be found certain symbols of Christianity; the first of which, towards the left, is an emblem composed of four of the letter A, and four of the letter ω, a symbol of Divinity without beginning or end; the arrangement of the writing of the four lines gives us also the symbol X, which is the initial letter of the name of Christ; the second symbol represents a cross combined with the Greek letter P (R), and on the top of the cross are recognised in a monogram the letters IC [Jesus], XC [Christ], NK [conquers]. Between these two symbols is seen a third, having the form of a triangle, and the representation of an eye in the midst; and at the three corners of the triangle eletters which imply "O "ωN, or the Triune Everlasting God, which is also signified by the three letters on each side of the triangle; and the eye in the middle signifies the ever-watchful care of God over his kingdom. This emblem, which exists in all the Eastern Churches, and is called "the Sleepless Eye" in the language of holy writ, was also well known to the Egyptians long before Christ, and was called by them the symbol of the god Amanon, and was on this wise:—They made an equilateral triangle in gold, and placed in the midst of a diamond, glittering like the eye; and two horns like those of a ram, were made of gold and precious stones, and the right hand corner of the triangle contained the head of a young man, and the left hand one that of an older; and on the summit of the triangle was a golden circle, in which were two eyes, and wings on both sides. The surface of the triangle was towards the angles, blue and light-like, but the extreme

Lucian. Pseudomant.—Καὶ πάντα κάλων ἐκίνοων ἀμύνασθαι Βουλόμενος.

βουλόμενος.
Αροίλ. Ερ. ad. Euphrat.—Πάντα φασί δείν του έμπορου κάλων σείειν.

† For further illustration see page 47.

point was the colour of fire, all the sides of the triangle emitting rays. Thus was constructed the emblem of the god Ammon, which is mentioned by Horapollo in the fifth book of his Hieroglyphics, and which was worn on the forehead of the high priests of Egypt in their high festivals. A symbol of this description still exists, cut in the figure of a scarabous, in Mr. Mayer's Museum. From this description, which an Egyptian has given to us, it is made evident that this emblem was symbolical of the Trinity; for what is signified by the head of the old man in the left angle, but the emblem of the Father, or of the young man in the right angle, but that of the Son sitting on the right hand of the Father; and what the golden circle which has wings and eyes, and is represented point was the colour of fire, all the sides of the triangle emitthe golden circle which has wings and eyes, and is represented as on the summit of the triangle and in the midst, but the Holy Spirit? And what do the brilliant diamond and the ram's horns in the middle of the triangle mean, but the all-seeing and inevitable eye, and invincible strength of the Godhead? and what the fiery colour, but the unapproachable nature of

and inevitable eye, and invincible strength of the Godhead? and what the fiery colour, but the unapproachable nature of God? and what the blue and brilliant colour of the angles of the triangle, but the universal presence of God in the heavens? So that the Egyptian Sages had an idea of the Trinity, but for the fear of the people, and for the sake of expediency, hid the truth in a mystery.

The eye among the Egyptians had many significations. "For," says Plutarch, in his treatise concerning Isis and Osiris, "they symbolize the King and the Lord, Osiris by an eye and a sceptre; but some interpret the name 'Osiris' as meaning many eyes, as Os means many, and Iri the eye, in the Egyptian language." But Horus (or) Apollo, who is by mistake called Horapollo, writes concerning the different significations of the eye thus (sec. 25): "When we wish to express Justice, we do so by depicting a holy head shutting its eyes; (sec. 27) and when we wish to signify 'OK or 'NN, which means mind, for mind is the swiftest of all things, we express it by the figure of an eye; (sec. 38) and when we portray an egg and an eye on both sides of it, we imply, Love morthy of attention; and an egg and a stone implies danger; but an egg upon a stone, that which is steadfast; (sec. 53) when we wish to indicate Divine love, we make a representation of an eye and a head, and this symbol is called in our holy tongue SAAPH, which is translated "a yearning after divine things." (Horus, book 3.) He also says in his first book, that the representation of the two eyes of the crocodiles signify the rivising of the sun; but that when the eye is represented near a hand it implies speech;" and according to Diodorus (Book 3, sec. 4), the eye is the reather of justice and the guard of the whole body. There are many other significations of the eye that I omit for want of space, and proceed to give an epistle, which contains some important matter about the eye, and is from Mr. Mayer's collection. It is written on a portion of a jar; it dates from the third c

"Theopompus to Theopompus his son, greeting; Democles does not contradict Chærimon or Horus in any way when he says that the representation of the mouth (2) and the back

says that the representation of the mouth (2) and the back of the seat (1) signify a man of unstable purpose, as the back of the seat (3) with the ear (4) signifies a step before the seat (3) with the ear (4) signifies delusive intelligence; and that the rope (5) represents that these are similar ideas; for uncertain purpose, says he, and delusive intelligence are equivalent to each other; but an eye, (6) and a seat, (7) and a mouth (3) signify a person moh has a firm purpose; but the chair (9) with an ear (9) signifies the confirmation of any intelligence. Now the apophthegm of the Temple of the Sun, is on this wise: "The modest man excels all things and always conquers all men; be therefore modest, and

conquers all men; be therefore modest, and

you will conquer all things, and dwell with God.' This is signified by hieroglyphics: 'The beetle, (a) which is the symbol of manhood, comes first; next comes a hawk, (b) as an emblem of modesty, and then a circle, (c) that of the all-containing universe; and then another hawk, (d) as an emblem of superiority; and then another circle (e) and a star, (f) which signifies all living things; and then follows the representation of bent arms, (g) implying power; and then a tongue, (h) the emblem of exhortation; and again a hawk, (i) and a circle (h) and a hawk twice repeated, (l)(m) the first being the emblem of modesty, the second of all things, and the third of victory, and the fourth signifying God; and the the third of victory, and the fourth signifying God; and the representation of the cable and tortoise are symbolical of dreelling with any one; for the tortoise; signifies a dwelling, and the cable, connection, Fare thee well." The month of Dias, the 7th of the indiction.

of the reader, I have given a representation of the apophthegm of Armessé, as described Theopompus, with the meaning of the symbols



From this epistle of Theopompus it is clear that the eye, with From this epistle of Theopompus it is clear that the eye, with the seat and the mouth, signify a man who has a firm purpose, for the throne being the royal seat signifies something stationary and immovable; and the eye and the mouth being members of him who is sitting on the throne, signify the royal edict can the matching its performance: for every royal edict is watched that it may be performed quickly by the king's ministers. From this connection of ideas it seemed right to ministers. From this connection of ideas it seemed right to the Egyptians to symbolize every man vho had a firm purpose by these emblems; but him vho had not such dispositions by a mouth only and a back of a seat, for the back of the throne being a part of it not necessary to the other portions of the throne, has no such stability as the throne itself, but the mouth, which is the sign of speech and relates to the occupant of the throne, completes the idea of unsteadiness of purpose, because it is the organ by which all commands are communicated, and which, if it gives uncertain orders, renders the whole useless. The eye, which is the emblem of matching, is therefore not inserted in the emblem which signifies unsteadiness of purpose, as Democles is said by Theopompus to lave stated. By this interesting epistle of Theopompus, we are confirmed in our interpretation of other Egyptian symbols in a totally different sense to that advocated by Champollion, Lepsius, and their followers. Lepsius, and their followers.

Î must reserve, however, my notice of this very interesting subject to a future publication, in which I hope also to give, together with the very important epistles of Hermippus, a together with the very important epistles of Hermippus, a notice of several other most interesting letters written upon pottery, by the same Theopompus, which exist in Mr. Mayer's Museum, where may also be seen the whole of the hieroglyphics given in the first part of the above letter, incised upon coral. Here also is preserved an ornament of a necklace, having the shape and size shown below. In the first column of the hieroglyphics engraved upon it, will be found the figure of an eye, and the translation is as follows:—
"The holy writing says, 'The justice of a king shall confirm his throne,' for the all-seeing (God) surveys the works of mortals, both by night and by day. 'Wherefore it is right that the king should be sleepless in all his works,' for such an one is always prosperous, and frustrates the snares of evil-doers." always prosperous, and frustrates the snares of evil-doers."

<sup>•</sup> Horus, book 1st, chapter 27, and see also a Brief Dissertation on Hieroglyphic Letters, by Dr. Simonides, (London, 1860) p. 33.
† This fragment is additionally valuable as demonstrating the fallacy of the interpretation of the symbol (4) which is given by Champolliar, Lepsius, &c., for they say that it was the representation of the and of a boat or skiff; but it is clear from the figure, and the explanation here given by Theopompus, that the ear is what was really represented.

<sup>‡</sup> The reader who will take the trouble to consult the works of Horapollo, Books 1 and 2, edited in English by Cory, 1840, will find that he can truee the translation of most of the emblems given in the letter of Theopompus, see especially Book 1, 6,6–10. But there is a great deal more information in the citight mynthlished books of the same writer, which I possess in MS., and of which I have already edited Book 3, in Munich (Typ. Academ.)





The annexed wood cuts represent two of the figures of eyes, of which many specimens will here also be found cut upon various materials. To return to our description of the sepulchral tablet, Plate XII. fig. 11; the surrounding ornament is called in the common tongue πλοκαμόγλυφα, because it resembles the braid of women's hair; such ornaments are not the productions only of modern nations, but of those before the Christian era, and especially of the Greeks, and are found sculptured

before the Christian era, and especially of the Greeks, and are found sculptured in great profusion in Asia Minor; they were finally adopted by the Christians for the adornment of the doors and porticoes of their churches, with the idea that he who believes in Christ shall be firmly bound to His Church. Reference to these ornaments, especially to those which take the form of a cross, will be found in pp. 383–389 of Mr. E. J. Millington's translation of Didron's Christian Iconography. (Bohn, 1851.) I have seen other ornaments of this description near the Monastery of the Apostle Barnabas, which is not far from Salamis, in Cyprus, representing within such a wreath the figures of our Saviour and His Twelve Apostles, the whole sculptured in white marble.

The tomb of the above-mentioned Apostle Barnabas was discovered in the time of the Emperor Zenon (as George of Cyprus relates),\* and is shown at the present day in the precincts of the monastery. Upon his breast was found the Gospel of Matthew (others say of Mark), written in the autograph of the apostle, which the bishop of the island presented to the Emperor Zenon,† and was rewarded with rich presents, and was allowed the distinction of wearing a royal cloak and chaplet, and to hold a sceptre in his right hand, and an orb in his left, at all great ceremonies, and to sign his name with red ink, in the same manner as the Emperors of Constantinople and some other of the noblest men of the country. He nople and some other of the noblest men of the country. He was afterwards appointed by the same emperor to be the Arch-bishop of Cyprus, which made him entirely independent of the Archbishop of Alexandria, to whom he was previously subject.

This circumstance (which will be found narrated in the This circumstance (which will be found narrated in the Collection of Sacred Canons, Athens, 1855, vol. 5, p. 472) affords a strong confirmation of the custom which I have previously referred to, of burying the archbishops A.C. with the copies of the gospels. Proceeding with our elucidation of figure 11, I must make a few remarks upon the cross which commences the first line of the inscription. This symbol occurs in the most ancient hieroglyphical Egyptian documents, (see notet) as it had a distinct meaning with that people, and was adopted by the Christians as a religious emblem of the cross upon which our Saviour suffered; and also as represent-

ing the signature of those who could not write, attested by the signatures of witnesse

the signatures of witnesses.

The Emperors of Constantinople made this use of it from Justinian downwards. So also the Emperors Basilius the Macedonian, Leo, and Constantine made the following edict: "If they are unlearned, let them make the mark of the holy cross, and let the rest of the document be written by amanuens.s." (See Jur. Graco-Roman, T. 2, p. 138.) Many of the Christian sages, and also kings and patriarchs, used this symbol before their writings of all sorts, which still remain to us in the form of chrisobullæ and patriarchal syncyllia. They (Basilius, Leo, and Constantine) affixed (says one of their historians) the sign of the holy cross to the "five books" with their own hands, after they had written their own names, historians) the sign of the holy cross to the "five books" with their own hands, after they had written their own names, whence the custom was afterwards adopted by the Kings of Europe. (Vide Ducang. Gloss. Grace. T. 2, p. 1434, and Gloss. ad Script. Med. et Inf. Latinit. T. 2, p. 1190, and the Synodican Epistle of Jerusalem, in the days of Dositheus, given by Aymont. (Monuments Authent.), also pp. 85, 86, 87 of the works of Alexander Sturza, published by C. Œconomus, in the Septuagent. Aftens, 1849.

Additional instances of this use of the cross will be found in the following inscriptions. Plate XI for IA:—

in the following inscriptions, Plate XI, fig. IA:-

ΙΑ΄ "† Ἰούδα Λεββαίφ Θαδδαίφ καὶ Θαδδαίφ Ἰούδα καὶ Τίμωνι Ἀποστόλοις Ἰησοῦ Χριστοῦ τὸν ναὸν ἡ πόλις Έδεσσηνών καθιεροί.

"To Judas Lebbæus Thaddæus, and Thaddæus the son of Judas, and Timon, Apostles of Jesus Christ, the city of the Edessans, consecrates this edifice.

The persons here mentioned are Jude, the brother of our Lord, who was also called Lebbæus and Thaddæus, and was one of the Twelve Apostles, *Thaddæus*, the son of Judas, and brother of the wife of Jude, above-mentioned, and the first bishop of Edessa, and Timon, the bishop of Bostræ, and, like Thaddæus, one of the seventy Apostles. To the first of these the Christians of Bostræ also raised a church, as the following inscription (see Plate XI. fi., IB), found in the ruins of Bostree in 1852, testifies

IB.' " † Τὸ ἱερὸν Ἰούδᾳ Λεββαίῳ Θαδδαίῳ ἀπο-

τ 10 ιερον 10υος Λεββαίψ Θασσαίψ αποστόλφ τοῦ Κυρίου ἡ πόλις Βοστρηνών ἰδρόσασα καθιεροῦ."=
 "This edifice, founded by the city of Bostræans, is dedicated by them to Judas Lebbæus Thaddæus, the Apostle of the

The third inscription (Plate XI. fig. II') runs thus-

ΙΓ.΄ " † Τίμωνι ᾿Αποστόλῳ Ἰησοῦ Χριστοῦ Τίοῦ Θεοῦ μονογενοῦς καὶ πολιούχω Μεσάδων ο δημος Μεσάδων τὸ ἰερόν "=

"To Timon, the Apostle of Jesus Christ, the only begotten Son of God, and protector of Mesada, the people of Mesada dedicate this edifice."

The date of this inscription, which is 4 feet 2 inches in length, by 2 feet 4 inches in width, is of the third century after Christ. The City Bostræ which has been mentioned, was the Carist. The City Dosare which has been mentioned, was the capital of Arabia, and the first of the thirty-four bishoprics which that country formerly possessed. The district of Mesopotamia, of which Edessa was the capital, had sixteen bishoprics. § The sites of these are now quite ruinous, and have been pillaged and desolated by Arabs and other Mahommedans.

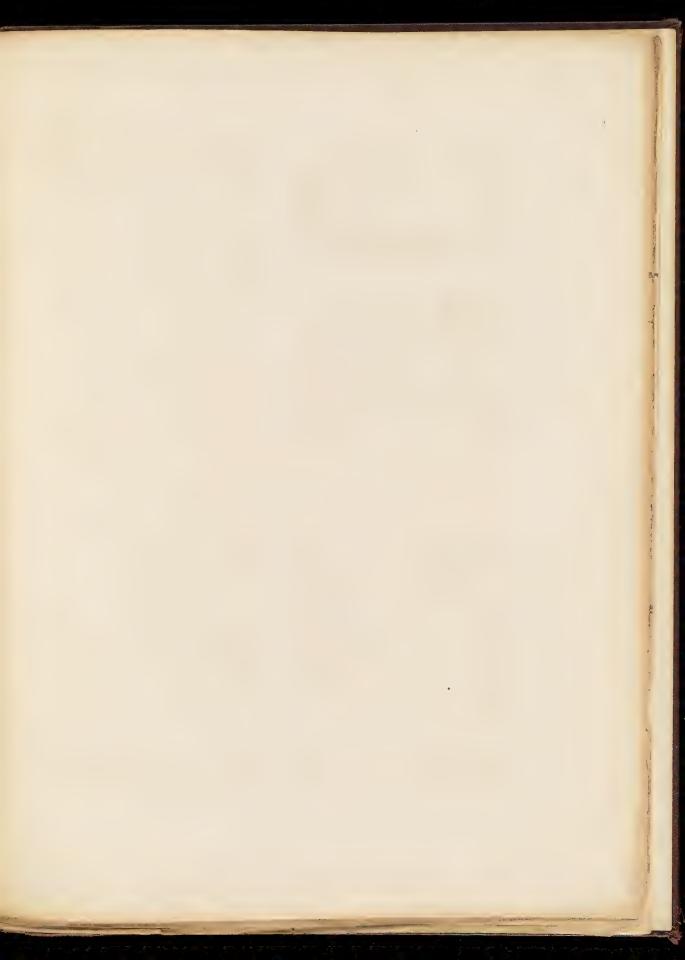
The 13th Plate represents two fragments of papyrus, which, as they were discovered in the same museum as the documents before described, I have thought proper here to describe,

• I have not at hand the History of George of Cyprus to refer to, and quoto from memory, but I have had recourse to it on account of its notices about the Island of Cyprus.

† The Emperor Zenon reigned twice in 474 and 477. The first time for one year only, being expelled by the wife's uncle, and basiliscus the Tyrami reigned one year and eight months in bis place, when he was expelled, and Zeno recovered Lis throne, which ho occupied 14 years.

‡ Tacedover refors \$1000 K V. chap. 22) to the mention made of this fact by Sozomen, Book VI. chap. 15). "When the Temple of Serapis was destroyed by

Theophilus, among the hieroglyphical characters upon the stones were found marks in the form of a cross; the writing having been interpreted by some of the learned Greeks who were present, was found to signify 'the life to come,' and in the recesses of the same temple were found other hieroglyphics, signifying 'this temple shall be overturned whenever the hieroglyphics, signifying the form of a cross shall be brought to light,' and on this account many of the Grecks there embraced the faith of Christ,'' See also Pedalion, p. 40s, Scentes, Eccl. Hist. Book Y. see, 17, and Ruthuns, Book I. Lenden, 1709, p. 11,



THE TOTAL STATE \*ON THE THE BOYONERSON TANCONTENATHERS MIC CITAL CITY CARONISCATION TONEN CTIVEYCE IN GICHAGONCHINANON ONCOL そのとしているとこののは、 しものしたない あるとというというというといる PINATHER PLYONTH EINTEPHANTEDAGE いからいっていているのからいっていると いるであるよう 7 epi Cen 'ATT'EIGTENMINISTANDOTE MENCHADOP NI VERANCHATHORIE MOSTACER - KIG LOUTEN & KON AHOPEN CINEL CONCOMINAL MINIS 大きているとするというというとうと ATTAINING A JUST DELLEN そのかんしん ようしょうしょうけんとうしょう まるろうとうとうとんというとして上 とうととうころとのとうとして とうかいかいとしているととしているころいろいろいろいろ MATTHEW CKAK! NATES ERFE 一十十十八日子 こうしているというとという TALKCE TO LE PONDITAKE MERHAL MINEMIXETAK-YOUNG MANTHONOMENTHON WENE くれなられているとととというというというと 4年のするいかるというとはないからによい かんしょうしょうしょうしょうしょうしょうしょうしょうしょうしょう CASTONESPUNCTOTOSTOXAN CATANATANATANA CONTRIANO KYKEKELTE

CHARLE

るうでん STANGENTE STANGER うてつて でしていてしまし 人とろして つくにょうちょ STATES SELLE STATES ことのかろうというとのとの人の人の人の人の人の人 古ているとしていることとのできることので DONTHUIS BOCOK SIS LINEWACTER TO COR むとのなとのかるっとしてしているとうしゃなるとうつ してからからいというというというというと MENTOIPY EN NONO CHOPKY MICHALY BICK THEKENOTON EKINE PERMADO PULLIC Chipseth with the control of the control of 1-Kalapor, of Vnace Aumice アイとはいるのの人と日日日中日の日本には POPUL POPIC MAN STORED DOYOKOGHIGH ALXYACTE さんしてく ションタンスと POLIONE KADITUCA CATOOCK YOXAYO とのとのかろうのとくしてるのころともある TONOP NO TO

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although not connected with them in any other way, the although not connected with them in any other way, the interest which they afford to the historian and the geographer being very great, on account of the light which they throw on some disputed questions of antiquity. They are written in the same hand, but no indications of the name of the author appear. It appears to me that they are a portion of some historical treatise now unfortunately lost. They are apparently of the 3rd century after Christ. The text of the first fragment (No. 19) is as follows: (No. 12) is as follows :-

νων ρασικει κασυπεταξε καιβρωίς ἐπιπεσῶν αὐτῆς, καὶ φόρους τελεί[ν ἡνάγκασε, καὶ τὸ ἰερὸν διήρπασε χρυσίον τὸ ἐν τῷ Ασκληπιείῳ ἀπάρας ἐντεῦθεν εἰς Νήσιρον νησον έγκαθορμίζεται. Λεηλατήσας δὲ καὶ ταύτην είς Χαλκίαν ἀπέπλευσεν, και ταυτην εις Χαλκίαν απεπκευσεν, ην κ] αταστρέψας εἰς Λειμῶνα νήσον τὴν μεταξὺ Χαλκίας και 'Ρόδου κει-μένην ἐλλιμενίζεται. Εὐαγόρας δὲ ὁ τῶν 'Ροδίων τριήραρχος ἐν [Κα-μίρφ διατρίβων, ἐκπλέει ν[αυ-σὶ τρειςκαίδεκα ἐπὶ Δικαίαρχον νύκτωρ, δια ἐδιλλαστοι εἰνοὺν ἐστὰς τρίτου δια! δυ ἀφύλακτου εύρὼυ έπτα τούτου δια[φθεί ρει τῶυ νηῶυ\* καὶ τὴυ νῆσου καταλει[πεῖν ρει των νηων\* και τήν νησον καταλει πείν ἡνάγκασε, νικήσα[s] ναυμαχία. Καὶ δὴ ὁ μὲν νικητής τρόπαιον τῆ ἐξῆς ἐγείρει ἡμέρα, ὁ δὲ Δικαία[ρχο]ς πληγεὶς ἐν τῆ συμπλοκῆ, καὶ τὸν ἐπι-κείμε[νον] αὐτῷ κίνδυνο[ν] παραδόξως δια-ψυγώ[ν], ἔπλει ὡς ἐπὶ Σύμην. Χειμ[ῶ]νι δ[ὲ πε]ρι[πε]σῶν [κ|αὶ τρεῖς τῶν νηῶν αὐτάνδρους ἀ[πολέσας περὶ νῆσο]ν Τεύπλουσαν, τὴν πρὸς δυσμὰ[ς τῆς Σύμης, κ[ειμέτην ἐξ] Πάνορμον λιμένα τῆς Σύ-κης ἐγκαθ[οριμί[Γεαι: ἐνθα τὰς ἀπολειπομέν]σε μης ἐγκαθ[ορμίζ]εται ἔνθα τὰς ἀπολειπομέν[ας καὶ κεκακωμέν[ας τῶ]ν νηῶν ἐπισκευάσας ἐξέπλευσε, καὶ εἰς Κάσου σύμαχου οὖσα[ν αὐτῷ κατήχθη π[ε]μπτ[αῖο]ς. 'Ο δὲ Εὐαγόρας Κάρπαθο[ν τὴν ν]ῆσον περιπλέων ναυ· σὶ τρ[ι]ἀ[κουτα καὶ δύ]ω 'Επιμενίδην τὸν τῶν Κρ[ητῶ[ν τριήραρ]χον ἐπετήρει πυνθανόμενος γάρ."=

"And when Dicearchus had reduced the island of Telos, under the power of Philip, King of the Macedonians, falling upon it with great fury, he compelled it to pay tribute, and plundered the consecrated gold in the temple of Æsculapius; and setting sail thence he landed on the island of Nesirus, which he plundered, and then sailed to Chalcia, having reduced the lander of the land which he plundered, and then sailed to Chalcia, having reduced which he came into harbour at the island of Leimon, lying between Chalcia and Rhodes. And Avagoras, Trierarch of the Rhodians, who was then staying in Camirus, sailed out by night against Dicaerchus, whom he found off his guard, and destroyed seven of his ships, and compelled him to quit the island, after defeating him in a naval engagement. And the conqueror set up a trophy on the following day, and Dicaearchus, who had been wounded in the conflict and unexpectedly escaped the impending danger, sailed as far as Syme. Being overtaken by a storm, and having lost three of his ships with their crews, near the island of Teutlusa, lying to the west of Syme, he anchored in Ponormus, a harbour of Syme, where, havine refitted his shandoned and damaged Syme, where, having refitted his abandoned and damaged

vessels, he departed, and on the fifth day reached Casus, which was in alliance with him. And Avagoras, sailing round the island of Cerpathus with thirty-two ships, kept watch upon Epimenides, commander of the fleet of the Cretans. For having heard"

Here ends the historical portion of the first fragment, which confirms the testimony of Diodorus, that "Philip, the King of the Macedonians, gave to Dicearchus the Ætolian, a brave man, fifty ships, and ordered him to levy tribute upon the islands, and to assist the Cretes in their war against the Rhodians; and he, according to his instructions of pillaging the merchants and plundering the islands, acquired great treasure." (Book 28.) Hence it appears that all which Dicearchus did was done by the orders of Philip, and with his aid. The account given by Eusebius Pamphilus is as follows:—"And Gonatas† lived 83 years, and died in the first year of the 135th Olympiad, whom his son Demetrius succeeded, who seized the whole of Lybia and Cyrene, and held them for ten years; and having married one of the captives, and called her Chrysus, had by her a son called Philip, who was the first who made war on the Romans, and entailed much evil on the Macedonians, and after the death of his father, was put under the guardianship of Antiochus, also called Phusus, one of the royal family. When the Macedonians saw that he fulfilled his duties honourably, they made him king, and married him to Chrystis, but they did not rear (as princes) his children by her, but kept the kingdom for Philip, to whom the kingdom came on the death of Antiochus, after a reign of 12 years, in the 42nd year of his age; and Philip, whom they called the 'Good,' began to reign in the 140th Olympiad and reigned 42 years, and died in the second year of the 159th Olympiad, at the age of 58, and he died of grief B.C. 179, at the murder of his son, who was a hostage with the Romans." with the Romans."

This portion of the fragment is extremely interesting also from the information which it affords touching the islands Leimon and Teutlusa, for the position and names of both these islands are disputed by geographers, while those of Telos, Nesirus, Chalcia, and Syme, also mentioned in this fragment, are settled, and therefore need no notice. Modern geographers and travellers think that Teutlusa was one of those desert islands which lie between Chalcia and Rhodes, which is generally called by the Greeks of that part Lemonia; but they are quite mistaken in what they have advanced in print for islands which he between Chalcia and Rhodes, which is generally called by the Greeks of that part \*Lemonia; but they are quite mistaken in what they have advanced in print, for \*Teutlusea\*, of which Thucydides makes mention, is another island; to the south of Syme, and about a bow-shot from this, and belongs by inheritance to the Monastery of Panormites, which was consecrated by a certain Eustratius, a Symean, in the 15th century after Christ, who also inherited the island. And this island is now called \*Seskli\*, because it brings forth \*vild beat\* in abundance, which we call \*seskli\* in modern Greek; and that this is the island and not the other, is evidenced from the present fragment, which clearly defines the places of the islands:—"And having pillaged this, he set sail to Chalcia, which having conquered, he reached the island of Leimon, which lies between Chalcia and Rhodes. \*

\* And he set sail for Syme, but being caught in a storm, and having lost three of his ships with all hands, near the island of \*Teutlusea\*, which is to the west of Syme, he ran into Panormus, a port of Syme." There can, therefore, no longer be any doubt that \*Leimonia\*, and that \*Teutlusea\* is the island near \*Syme, now called \*Leimonia\*, and that \*Teutlusea\* is the island near \*Syme, now called \*Leimonia\*, and that \*Teutlusea\* is the island near \*Syme, now called \*Seskli\*. Other inscriptions, which confirm what I have here alleged, were discovered by me in 1851, and are as follows:

and are as follows:

εκευητικ, (191 mater) as we are informed by Stephen of Byzantium. Those towards the north were named  ${}^{\prime}$  Apaual (Arren), as Dinucidas in Athonaus relates, and it is  $a = c_0$  to  $c_0 \times c_1$  the  $c_1$  th biables and the Araw are the same islands. There is another  $c_1$  terable island to the cast of Syme and opposite to the harbour of Abyaaλδς  $c_2$   $c_3$   $c_4$  called N tons, and is now inhultied by lepers, all whose necessities are gratuitously supplied by the Symeans, There was anciently an hospital there (  $Ascleption_s$ ) the ruins of which are still visible Διαδήται, (Di bate.) as we are informed by Stephen of Byzantium. Those

<sup>\*</sup> The genitive plural of the word  $\nu a \hat{v}_{S}$  is written  $\nu \eta \hat{\omega} \nu$  instead of  $\nu \epsilon \hat{\omega} \nu$ 

<sup>\*</sup> The gentitive pittan or any work and the throughout these two fraging its,
† He was called Gonatas because he was born and educated in Gonat, a ci
of Thessalt, as Basebius relates in the 1st book of his Cironicles, and other
give the same account.

<sup>†</sup> There are other islands near Syme, some towards the west and others to the north, especially between Chilos and Syme. Those towards the west are still called Διαθαταὶ (Diabatæ,) by the Symeans, and were anciently called

- Α.΄ " 'Ο δημος Τευτλουσίων 'Αγλάϊον τον την πόλιν Τευτλουσίων εύ[εργετήσαντα πολλάκις."=
- "The people of Teutlusice to Aglaius, the frequent benefactor of the city Teutlusice."
- Β.΄ "\*Εδοξε τῷ δήμῳ Τευτλουσίων ἐγείραι στήλην Νηρεί Νηρέως τῷ Συμαίῳ πρὸς τῆ πύλη τοῦ ἱεροῦ Νηρέως ἀρετῆς ἔνεκα καὶ τῆς πρὸς τὸν δῆμον εὐνοίας."
- "It seemed good to the people of Teutlusiae to raise a column to Nereus, the son of Nereus the Symean, near the gate of the Temple of Nereus, on account of his virtue and kind disposition towards the people.'
- Γ.' " Νηρεῖ Παλαιφάτω τὸν πρόναον Νηρεύς. "=
- "To Nereus Palæphatus, Nereus (raised) the portico."

The last of these inscriptions is of the fourth century B.C., and is 1 foot 6 inches wide by 2 feet 3 inches long. second is of the first century B.C., and is 2 feet 6 long.

See the fac-similes of them, Plate XI, firs, A. B. F.

Besides these inscriptions, I discovered several sepulchral Besides these meetingtons, I discovered several separations at tablets of the Christian period, one of which contained many curious matters which I pass by as not relating to the subject, but I give a fac-simile of the second (Plate XI. fig. Z'), which is 4 feet long by 2 feet 4 inches wide, and the inscription is as follows:

Ζ.΄ ' † Καλαφατάς καλοῦμαι, ἐλθών δὲ εἰς ἡν ἐξήλθον καὶ ζήσας ἔτη Ν΄, ἀπῆλθον εἰς ἡν ἐξῆλθον τῷ ṢΤΙΕ΄ Ἰνδ(ικτιῶνος) Ι.΄ "=

"I am called Calaphatas, and coming into the earth from which I proceeded, I went away again, after fifty years, into the country whence I came, in the year 6415, the 10th of the Indiction (or A.D. 907)."

The family of Calaphatas is a very old one, and has its origin in Constantinople, and has many representatives of the present day. To it belong the venerable sage Benedict and my revered mother Mary, and the wise Hierothaus Photiades, and Michael, her brother, a learned man and very clever satirist, who, with his brother Nicetaras, has often been a great benefactor to the island. The latter has been a terror to the Turks both in Asia Minor and the Island of Rhodes during the attempts which the Greeks have made to regain their freedom, in consequence of his prodigious bodily strength and strategic abilities. For he succeeded in repulsing with a handful of Greeks the numerous trops of Kara-Mustapla, the governor of Caria, whom he killed in a hand to hand encounter, on the 23rd of August, 1823, destroying his army.

The statement that the Monastery of the Panormites (concerning which I have spoken above) was raised upon the runs of the Temple of Neptune, which was called by the same name, is confirmed by the two following inscriptions dug up near the monastery in 1851. See plate XI.

- Θ.' " Κλεόβουλον Εὐαγόρου τὸν Λίνδιον Κλεόβουλος Κλεινοπάτρου ὁ Λίνδιος Ποσειδώνι Πανορμίτη.
- "Cleobulus of Lindus, the son of Cleinopatrus, (raised a statue of Cleobulus the Lindian, the son of Evagoras,) (and dedicated it) to Panormian Neptune."
  - \* See page 41.
    † Of the second century B.C., 2 feet 6 inches long, and 1 foot wide.
    ‡ Of the first century B.C., 3 feet long by 1 foot 6 inches wide.

- Ι.' " Ερμησιάναξ Τιμασιθέου ανέθηκε Ποσε[ι δώνι Πανορμίτη έλεηθείς.
- "Hermesianax, the son of Timasitheus, erected this to Panormian Neptune, having been delivered from trouble."

The first of these inscriptions is on a base which evidently bore the statue of Clechnius, one of the seven sages of Greece, and the son of Evagoras, a native of Lindus (a city of Rhodes), which his fellow-citizen and namesake dedicated to the god Neptune. We cannot tell what statue was carried by the base on which the second inscription is found, but it was probably that of some god by whom Hermesianax thought he had been assisted; both these inscriptions are very interesting, on account of the age of the writing, which is about the second century B.C., and because they confirm the existence of a temple of Neptune on the same spot on which now stands the Monastery of the Archangel Michael of Panormus. They are both much mutilated, and the first is 2 feet 8 inches long by 2 feet wide, and 2 feet 6 inches thick. The second is only 1 foot 6 inches high.\* Besides these two, 1 discovered seven other inscriptions in the same harbour, which were cut by inhabitants of the adjacent islands. Those dug up in the island of Leimonia are as follows: bore the statue of Clechulus, one of the seven sages of Greece,

- Δ.' "Πολλυκράτη Πολυκράτους Ἡρωϊσμοῦ γέρας τὴν στήλην ὁ αὐτοῦ πατροκασύγνητος."=
- "To Polycrates, the son of Polycrates, as a reward of heroism, his uncle (dedicates) this pillar."†
- **Υ΄** Τὸ κοινὸν Λειμῶνος ᾿Αλέξανδρον τὸν Μενεκράτους διὰ τὸ πρὸς τὴν πόλιν εὖνουν τἀνδρός. "=
- "The public of Leimon to Alexander, the son of Menecrates, on account of the good will of this man to the city.
- Η.' " Δημάρατος Δημαράτου Νικολάφ ἀνδρὶ καλφ κἀγαθφ φιλίας τό δε τὸ μνῆμα."=
- "Demaratus, the son of Demaratus, to Nicolaus, a man both noble and good, this mark of friendship."
- ΙΔ΄ " Λσφαλιαίφ Ποσειδώνι καὶ τῆ πόλει Λειμωνίων τὸ ' Τερὸν καὶ τὰ χωρία Ναίην καὶ Νάρθην Εὐστράτιος Εὐστρατίου ὁ ' Ρόδιος." —
- "To Neptune, the giver of safety, and the city of Leimonia, the temple and estates Naie and Narthe, Eustratius, the son of Eustratius the Rhodian."
- ΙΕ΄ "Θέρσανδρος Λαοστεφής ἐκ τῶν ἰδίων τὰς ἔδρας τοῦ πρυτανείου Λειμωνίων κατασκευάσας α-νέθηκε τῷ κοινῷ."==
- "Thersandrus Laostephes having provided the seats of the prytaneum of the Leimonians at his own expense, gave them to the public."¶
- $\S$  Of the first century B.C., similar in dimensions to  $\Delta^i$  | Of the third century B.C., and about 4 feet long and 2 feet wide.  $\P$  1 foot wide and 2 feet high.

Ις.΄ "Θερσάνδρω Λαοστεφει τῷ Συμαίω ἡ πόλις Λειμωνίων εὐγνωμοσύνης τόν δε τὸν ἀνδριάντα ἀνέστησαν."

"To Thersandrus Laostephes, the Symean, the city of the Leimonians have raised this statue as a mark of gratitude." \*\*

Let us now see what we have learned from these inscriptions which we did not know before. First, that the uncle of Polycrates, the son of Polycrates, raised to him a tablet as a memorial of his heroism. Secondly, that the state of the island of Leimon gave honours to Alexander, the son of Menecrates, because he was well disposed towards their city. Thirdly, that one, Demaratus, the son of Demaratus, raised a tablet to his friend Nicolaus. Fourthly, that Eustratius, the son of Eustratius of Rhodes, raised a temple, probably at his own expense, which he consecrated to Neptune, who is also called the Giver of Sofety, and to the city of Leimonia, and also the adjacent estates, called Naie and Narthe.

Neptune was first called Giver of Safety by the Rhodians. "For," says Strabo, "between the islands of Thera and Therasia fire was darted out of the sea for four days, so that the whole-sea seemed to boil and burn, and after a short time an island, 12 stadia in circumference, rose out of the sea, mechanically as it were, and composed of volcanic stones, and after the cessation of the phenomenon, the Rhodians, masters of the sea, were the first to venture to approach the place, and to build on the island a temple to Neptune, the Giver of Safety." (Book 1, cap. 3, sec. 16, and Pausanias of Corinth.) The reason of the name thus given to Neptune was the desire that the other islands, which rose from the depths of the sea might remain safe. Therefore the other temples of the god had this appellation transferred to them, especially those which, like the island Leimon, were in parts subject to volcanic eruptions. Fifthly, that Thersandrus of Syme, also called Laostephes, having provided at his own expense the seats of the prytaneum of the Leimonians, gave them to the state. Sixthly, that 200 years afterwards the city raised a statue in gratitude for this kindness. (For the appearance of the first inscription is that of one cut in the fourth century B.C., and that of the second of one belonging to the 2nd century B.C. (See Plates XI. XII., figs.  $\Delta'$ , s', 11',  $I\Delta'$ , IE', Is'.)

The second fragment now comes under our notice. It relates to a naval engagement between the Rhodians and Carthaginians. The Curth-ginians having decided to subjugate the i-land of Melita, for what reason we know not, sent Jarus against it, as general of a naval force by no means despicable, and by him the island was closely blockaded. But the inhabitants, perceiving their danger, sent to the Rhodians for assistance, who willingly embracing the quarrel on account of their hatred to the Carthaginians, ordered Memnon, their admiral, to sail against Jarus. He seems to have defeated Jarus in a sea fight, and saved Melita. What happened subsequently we know not, neither can we fix the time at which the engagement took place, as the context is unfortunately lost; but I suspect that it was in the days of Philip, son of Demetrius, King of Macedon, in the second century B.C.; for during that period the Macedonians and Carthaginians were at war, and the former took and pillaged the ships of the latter.

... " 'Ρόδιοι δὲ ἐχθρικῶς πρὸς Καρχηδονί]ους διακείμενοι, ἔδοξε συμμαχήσαι Μελ]ιταίοις. Καὶ δὴ ἑβδομήκοντα πληρώσα[ν τες τὴ[ν τ]αχίστην ναῦς ἀνέδειξαν ναῦαρχον Μέμνομα Μέμνονος τὸν Καμιρέα καὶ εἰς Με[λίτ]ην ἐκελευσαν ἔκπλε[ῦσαι ἀ]νευ ἀναβο[λῆς]· ἐπολιόρκει γὰ]ρ αὐτὴν "Ιαρος ὁ Καρ[χη]δονίων στρατηγός. 'Ο δὲ θύσα]ς διαβατήρια τῷ Θεῷ Ποσειδωνι, ἐξἐπλευσε] τῆς 'Ρόδου καὶ εἰς Μελίτην δεκαταῖος κ[ατήχθ]η, καὶ 'Ιαρον κατ[ανα]υμαχεί αἰζιμης ἐπιπεσα]ν αὐτῷ. 'Ιαρος δὲ ἡττηθεὶς ναυμα[χίᾳ
ἀπέδ]ρα νύκτωρ εἰς [Καρχηδό]να ἄ[μ]α ναυσὶν
εἰκ]σοιν αἱ δὲ λοιπαὶ πάσαι τριάκοντα οὖσα[ι
πυ]ρὶ διεφθάρησαν. Μελιταῖοι δὲ θύσαντες Δι]τῷ [Σω]τῆρι εὐχ[αριστ]ήρια, 'Ροδίωνς σωτῆρας αὐτῶν ἐκάλουν] καὶ κατησ[πάζο]ντο με[τὰ
γυναι|κῶν καὶ τέκνων [εἰς] τοὺς οἰκο[υς
αὐ τῶν αὐτοὺς δεχόμενοι κ[α]ὶ φιλοφρόν[ως
ξε|νίζοντες. Μέμν]ω]ν δὲ [τ]ριά[κ]οντα ἐν Μελίτη δι]ατρίψας ἡμέρας καὶ τρόπαιον ἐγείρ[ας,
κα |τὰ Καρχηδονίων ἀπέπλευσεν 'Ροδίων
κε|λεύσμ[α]τι ἄμα Μελιτ[α]ίαις ναυσὶ δέκα. Κλύδωνι δ]ὲ περιπεσῶν δε[ω]ῷ, καὶ ἐπτὰ τῶν νηῶ[ν
αὐ]τάνδρ[ο]υς [ἀ]πο[λέσας, εἰς Μελίτην] αὐθις ἀ[νέστρεψ]εν' ἐνθα τρεις καίδ]εκα δι|ατρίψας] ἔτι ἡμέρα[ς
καὶ τ]ὰς ἐκ τοῦ κλύδονος π[επονη]κυίας τῶν νη[ῶν
ἐπι]σκευάσας ἐ[ξώρ[μ]ισς [καὶ ἔπλει] ὡς ἐπὶ Κρήτην.'

The translation of this fragment is as follows :-

"The Rhodians being hostilely disposed towards the Carthaginians, determined to form an alliance with the Melitæans; and having manned 70 vessels with the ulmost speed, they appointed as admiral Memnon the son of Memnon, of Camirus, and ordered him to sail to Melita without delay, for Jarus, the Carthaginian general, was besieging it. And he, having sacrificed for a good passage to the god Neptune, sailed from Rhodes and arrived at Melita on the fifth day, and defeated Jarus in a sea fight, falling upon him suddenly. And Jarus being defeated at sea, fled by night to Carthage with 20 ships, all the rest, to the number of 30, having been burnt. And the Melitæans having made a thanksgiving sacrifice to Jupiter the saviour, called the Rhodians their preservers, and, with their wives and children, invited them into their houses, and received and entertained them affectionately. And Memnon, after staying thirty days at Melita and erecting a trophy over the Carthaginians, sailed away by order of the Rhodians, together with 10 Melitæan ships; but falling in with a terrible storm, and losing seven of his ships with their crews, he returned to Melita. There he remained thirteen days, and refitted his ships that had suffered from the storm, when he set sail, and proceeded as far as Crete." (See the fac-simile of this fragment, Plate XIII.)

In this place I must give what I should have inserted on page 69, but for the delay in obtaining the wood-out, viz., the fac-simile of the interior of the Ivory Diptych there mentioned; the caterior of which was executed in the 6th century, in honor of Flavius Clementinus, Consul of the year 513, and an account of which has been given—1st, by its proprietor, Gustavus Philippus Negelinus; 2nd, by Govi, Vol. 1, Tub. ix. x.; 3rd, by D'Agincourt, Storia Dell' Arte, Vol. 2, plate xxi., figures 7. S. The exterior contains the inscription

FL (avius) TAVRVS. CLEMENTINVS.

HARMONIVS. CLEMENTINVS. V. (ir) IL. (lustris)

COM. (es) SACR. (arum) LARG. (ilionum) EX ONS (ule)

PARTIC. (ius) ET. CONS. (ul) ORD. (inarius)

This exterior portion was evidently executed in the 6th century, A.D., while the interior or christian portion was not sculptured till after the year A.D. 772, when the Pontificate of Hadrian I. commenced. It must be this Hadrian who is referred to, since among all the Patriarchs of Constantinople, (Alexandria) Antioch, and Jerusalem, there occurs no Patriarch of that name.

AC TOMEN. ACTOMEN HCTOMEN TPO CXOMEH Gulb INHL m ENE WC OYCIA HALAUILLOAN ICAIHXAPH C ICATOPO HIYWN E OHM ACTETY ALPRAHOMATERA PROPERTY MHH (100 HTIKE YONHAWTIYOS MPGCB Y TEPOY ria cara o HC MANHO SHTIKETON XEPA HIAG 414 HQ H **HIN** 

KE A TRAS KNY MEN IMOH

KAXOG EVAREOC мета фовоу ROPAHAAITAIT WASA DOLUME EILLINH AINECEWO KAIHTC TY XV AMHN TOYLOY ENAX IC TOV Monhethea AMHN MOYGOVAHLA PE OYMA **HMHICICE** TOYAOY WANI AMAP

The fourteenth plate contains two fragments of celebrated histories of antiquity, but of very different characters; for the first relates to the Peloponnesian war, author of so many calamities to Greece; but the other is an ecclesiastical history, of which time has left us but few fragments. The first is a fragment of the world-known history of Thucydides; the second of the celebrated Ecclesiastical History of Hegesippus, (a. page 27) both of these authors being eyewitnesses of most of the facts which they relate. The fragment of Thucydides, which is shown in fac-simile, fig. 15, Plate XIV, and bears upon it the date of the transcript, viz., the first year of the 197th Olympiad or A.D. 11 (c. page 24). That of Hegesippus, preserved by Eusebius, (from his fifth commentary) corresponds in part with the fragment concerning Jarus, as that writer mentions in the 23rd chapter of the 2nd book of his Ecclesiastical History, and part is hitherto entirely unknown, of which a translation will be found in p. 20. The writing is in two columns and in very large letters, which were called by the ancient calligraphers perownia [METOPLA] and were used in the second century after Christ. In the first column occurs the part with which we are familiar, but the text is in some parts more correct than as it is found in Eusebius; the second column contains the new portion. They belong to the synoptical biography of St. Matthew, and it seems probable that a portion of the fifth book of the Commentaries of Hegesippus, (of which they form a part,) treated systematically of the Twelve Apostles and the Seventy Disciples of our Lord, for the The fourteenth plate contains two fragments of celebrated

first column treats of James, and the second of Matthew; and who knows whether a history of Peter or Andrew may not have preceded that of James, or whether that of some other apostle may not have succeeded the history of Matthew? Time, however, has precluded the verification of such conjectures. The text and translation of the two columns is as follows:—

## COLUMN I.

. " Ἐπεὶ καταβ]ληθεὶς οὐκ ἀπέθα-..... Έπεὶ καταβ ληθεὶς οὐς ἀπ νεν, ἀλλὰ στ]ραφείς, εθηκε τὰ γός νατα λέγ ων παρακαλῶ, Κύριε Θεὰ πάπ]ερ, ἀφες αὐτοῖς οὐ γὰρ οἴδασι τί πο]ωῦσιν. Οὖτω δὴ οὖτοι καταλιθοβολούντω[ν αὐτὸν εἶ]ς ἐκ τῶν ἰερέων τῶν μαρ]τυρουμένων ὑπὸ [ερεμίου το]ῦ προφήτου ἔκραζε γεγωνί [α τῆ φωνῆ λέ-νων πῶν [απθεστική μπολί μπολί και νων πωὶ [απθε και μπολί ζε γεγωνί | α τῆ φωνῆ λέγων παύ | σασθε καὶ μηδὲν κακον κατὰ τ]οῦ ἀνδρὸς τούτου ποιεῖται οὐδὲ |ν γὰρ ἠδήκησεν ὑμᾶς,
'1δοῦ, ἀκού | σαπε τῆς φωνῆς αὐτοῦ,
εὕχεται ὑπὶ ἐρ ὑμῶν ὁ δίκαιος. Καὶ
λαβών τι |ς ἀπ ἀντῶν, εῖς τῶν
γναφέων, | τὸ ξύλον ἐν ῷ ἀπέπιζε τ |ὰ ἱμάτια, ἤνεγκε κατὰ τῆ |ς κεφαλῆς τοῦ [δικαίου.''=

"And he did not die when he fell, but turned and fell on his knees, saying, "I beseech thee, Lord God, forgive them, for they know not what they do!" And as they who were thus stoning him, one of the priests, one of the sons of Rechab, the son of Rachaëbeim, mentioned by Jeremiah the prophet, cried out with a loud voice, saying, 'Hold, and do no harm to this man, for he has in no way wronged you. Behold! hearken to his voice, the just man prays for you!' But one of them, a fuller, took the club with which he beat out the glother man browski if down on the beat of the Lie.' clothes, and brought it down on the head of the Just.'

## COLUMN II.

.... "Έ[π]εὶ δὲ Ματθαίος σει θεία τὸ κατ' αὐτὸν ἔγραψεν εὐαγγέλιον τῆ κοιν[ῆ τῶν Ἑλλήνων φωνῆ χρησάμενος διὰ Νικολάου Διακόνου, καὶ ἐν πάση τῆ Παλαιστίνη ὁ διεδόθη δι[ὰ τῶν πρώτως πιστευσ[άντων Ἰουδαίων τε καὶ Ἑλ-. " 'Ε[ $\pi$ ]εὶ δὲ Ματθαῖος ἐμπν[εύτων Ἰουδαίων τε καὶ Έλ λήνων, τὸν Χριστὸν υἰ-ὸν Θεοῦ εἶναι, Πάρθο[υς ου Θεου είναι, Παρθοίυς καὶ Μήδους έλαχευ αὐτῷ ὁ κλῆρος εὐηγγελίσαι. Καὶ δὴ θεὶς τὰ γ[όνατα ηὐλόγησε τὸν Κύριου, καὶ σὺν αὐτῷ οἱ λο[ιποὶ τῶν ᾿Αποστόλων."=

\* \* \* "And when Matthew, by Divine inspiration, had written his Gospel, using the common language of the Greeks, by means of Nicolaus the Deacon, and it had been distributed in all Palestine among those of the Jews and Greeks who first believed that Christ was the Son of God, the lot fell upon him to preach the Gospel to the Parthians and Medes. And he knelt down and gave thanks unto the Lord, and with him the rest of the apostles."

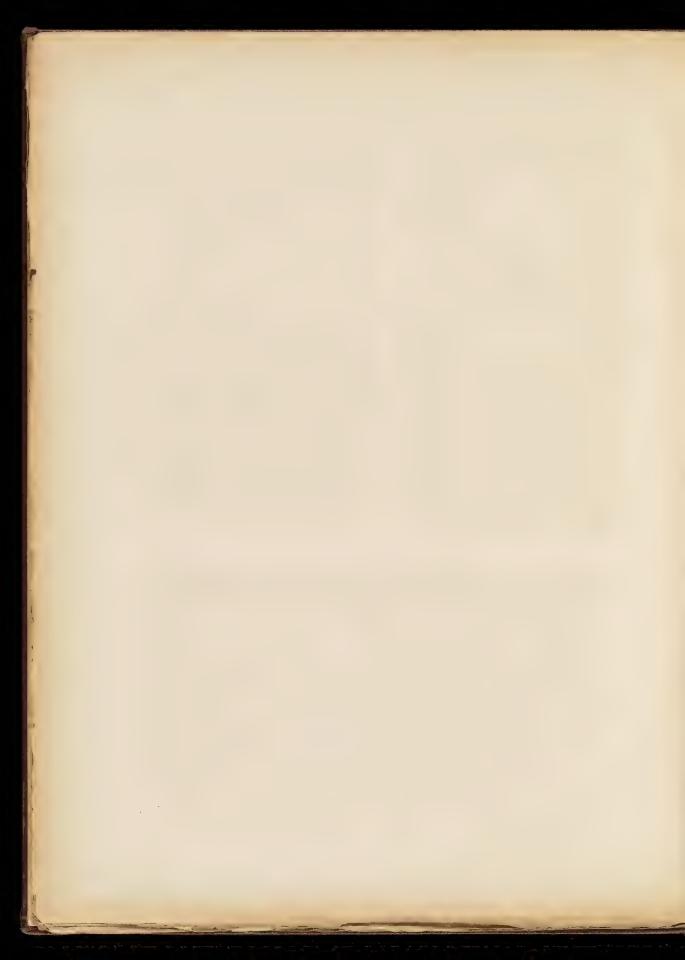
A reference to the Greek text of Hegesippus, as given in the usual version of Eusebius, and to the English translation

HUELLUYKA TOOA PAPEICEOHKE TATO NUM KANOKADIE spages attorograp IOTCINIT WA TOTTOI CEKTUN LIMNE PAXXX 3 TYPO TENWINYTH YTTPO PHTOY PIKD & HIMMOHIME CACOCKAMHIZENKA וסדדיסד יסדבים אבינ MAPHAHKHCENYMAC CATETT COWNING WITCH DALL NOT MOCKA CATATUNUICTUN 1031, ONENMIA1 **MMAJAHNETKEKA** 

MUMBOURGE MARCHIN CSIOCIATOKATAYTONEPO tener attenonthikoinhi TWHENNUMPHOUNTRY CAMENOCALANIKUNDON AJAKI NOTKMENTACHITH ובאספבו.אוואפבסטואן TUNITAPUTUCTICTEYC ASIBYSTIMME AYC'I I'MT VHNMUTONXPICTONY ON BEOVEN MITTAP BO KAIMHAOYCENDXEN antwinky-honce after LEVICO KMYHOGICLA NATAHYNOTHEETOIAK blonkg/ch:12:4mioly MONTH WIND CTON WIN

15

TICCA DEPUNICACIONENO CKATTOTTOTTONTENOTTONHO WNTOEPFONKAIOTMONONTOENMINHTWIKAIKNIAWIKAI entar-oxtapartore terrettouke can of porpoidiase BAHGOAITE NOMICACATTOICCOOSPAKAISHCACMHKAIAAA (E) WEN OCCIDATIVADA TIETIBARBOCTTOIHCUCIKAIN BAJOCEJENACCONOCXPOI JYKE & MANHOLE MENOC ATTOTEKATOPOWCETIMAMONTWNTTPOCTOTEAOHINA orchopereces Nenoettonpacamorcenttorenhorox TOTOTO: MENHTATETWHI EPITHNAM ITANAPONTETENHA N WNKATACALABONACKALLEALT NOOINIC MUNEMKALIMN AND WHET THE TECTATA AN ONOTHER HTAILK MA PHIKOMENOCTIPE TONEICE DECONOTCIANE MOINCATOT HAPTEMINIKAIENTATORM OCEN LECTIPAD 1807 KTALAOTTONBIONKATA +ANTOCTPOTOTOTO ON ONTEPA INCHEPTON OFKY IZHCOOT DISOTOS NEEDNS PETCTONOMENTMC: YATTWICKOINIWITE +ACTPADIAITWITTPUTWIETEITHCPYZOAMTINADCTWIEINAK erendan & manartorraspinimemmunecornoc NOCTUNALMONHMEDALANTONIE EONWI



of it below, as it occurs in the London edition of 1709, will

show the reader that the present text is the more complete:—
"And as they were thus stoning of him, one of the priests of the sons of Rechab, the son of Rachaëbeim, testified of by Jeremy the prophet, cried out, saying, 'Cease; what do ye? Justus prays for us.'"

The text of the fragments of Thucydides is as follows:-

.. " Τισσαφέρνης αἰσθόμενος καὶ τοῦτο τῶν Πελοποννησίων τὸ έργου, καὶ οὐ μόνου τὸ ἐν Μιλήτω καὶ Κυίδω, καὶ ἐνταῦθα γὰρ αὐτοῦ ἐξεπεπτώκεσαν οἱ φρουροὶ, διαβε-βλῆσθαί τε νομίσας αὐτοῦς σφόδρα, καὶ δήσας μὴ καὶ ἄλλο τι έτι βλάβος ποιήσωσι, καὶ αι μα αὶ χθόμενος εἰ Φαρνάβα-ζος ἐξ ἐλάσσονος χρόνου κα[ὶ] δαπάνης δεξάμενος αὐτοὺς κατορθώσει τι μᾶλλον τῶν πρὸς τοὺς ᾿Αθηναί-ους, πορεύεσθαι διενοείτο πρὸς αὐτοὺς ἐπὶ τοῦ Ἑλλησπόν-του, ὅπως μέμψηταί τε τῶν περὶ τὴν Ἅντανδρον γεγενημίνων καὶ τὰς διαβολὰς καὶ περὶ τῶν Φοινισσῶν νεῶν καὶ τῶν σωρ και τας σαιροπας ταπ - που του το και αφικόμενος πρω-τον εἰς "Εφεσον θυσίαν ἐποιήσατο τῆ 'Αρτέμιδι."; Καὶ ἐνταῦθα μ[ἐν

 $\dot{\eta}$  [ $\Theta$ ]ουκυδ[ίδει]ος ἔλ[ $\eta$ ] ξε συγγραφ $\dot{\eta}$   $\Theta$ ουκυδίδου τον etaίον

ψαντος προτοῦτὸ ὅλον περαιῶσαι ἔργον. Θουκυδίδης Θου κυδίδου ο Αλεξανδρευς τον ομώνυμον αὐτῷ σχοινίῳ γρ[α-ψαςγραφίδιτῷπρώτως τειτῆς ΡυΖ' Ολυμπιάδος, τῷ εἶναικα[ὶ εὖ εἶναι ἀναπίθησιν αὐτοῦ πατρὶ τἢ πέμπτη μεσοῦντος μηνὸς Παναίμου ἡμέρα αὐτοῦ γενεθλίω."

"And when Tissaphernes perceived that this achievement was the work of the Peloponnesians, in addition to that in Miletus and Chidus, for there also his garrison had been expelled, and thinking that he had become obnoxious to them, and fearing lest they should do some other damage, and being grieved that Pharnabazus, after receiving them, had with less time and expense, succeeded better against the Athenians than himself, he resolved to proceed after them to the Hellespont, that he might both expostulate concerning the proceedings at Antandrus, and offer the best apology in reply to the accusations about the Phenician ships and other matters; and on his arrival at Ephesus he offered a sacrifice to Artemis. "And when Tissaphernes perceived that this achievement was

And here ceased the history of Thucydides, as Thucydides ended his life before he finished the whole of his work. Thucydides, the son of Thucydides, a native of Alexandria, having copied (the history of) his namesake, with a reed pen, in the

first year of the 197th Olympiad, dedicates it to his father, the author of his being and well-being, on the 15th day of the month Panæmus, being his birth-day."

The very important information contained in this fragment is, that Thucydides died after writing so much only of his history as has come down to us, which some divide into eight and others into nine books. He died, says his namesake, before he had completed the whole of the work, which he had proposed to himself to accomplish. For it appears that he intended to write the history of the whole twenty-seven years struggle of the Peloponnesian war; but he only completed that of twenty-two years, death having carried him off at the sea fight of Cyno Sema. And Xenophon and Theopompus began to continue the history from the point where he left it, the former having written the history of forty-eight years, and Theopompus, after narrating the events for seventeen years, concludes in twelve books at the sea fight of Cnidus, § Thucydides was born B.C. 471, and died B.C. 391, at the age of 79, as Dionysius, of Magnesia, says in his "apanthisma" (collection) concerning homonymous poets and authors. The very important information contained in this fragment

I here conclude my remarks upon all matters which I promised in the introduction to speak of at greater length. I hope next to publish the remaining fragments of the Gospels to which I have briefly alluded in p. 72, and afterwards the "Historical Facts of Christianity," by Damas, of Antioth, (mentioned in p. 15,) and the "Sympotical Life of the Treebee Apostles," by Dionysius, of Magnesia (mentioned in pp. 11 & 12). I must here remark that the lithographer has taken, in my absence from Liverpool, very great liberties with the ornament which precedes the fac-simile of a portion of this MS. (see Plate 1, fig. 1), which is of the eighth century A.D. The details of which he has quite changed, not finding the ancient and somewhat defaced design handsome enough, according to his modern ideas of taste. modern ideas of taste.

Modern ideas of taste.

Of the portrait of St. Matthew, I would add to the remarks in p. 32, that while it is of course impossible for us to assume that it presents us with an accurate representation of the features of that Apostle, we are justified in the conjecture that the artist may have had the advantage of earlier portraits to assist him in the execution of this, the oldest which I have yet seen. I hope to bring out before long, all the works which I have promised to the public, if God will. And so I take my leave of the reader, requesting him to pardon all such errors as are manifestly inadvertent, some of which must be expected from the pen of those who, like myself, are but slightly acquainted with the English language.

• In some editions written thus EIIIB $\Lambda$ AIIT $\Omega\Sigma$ I, and in others ETI

BAAHT $\Omega\Sigma$ I. I prefer the present reading to all others. † The preposition EIE is a transcriber's error for E $\Sigma$ , the Attie form. † In modern editions, after the word Artemis, follows the sentence, "And when after this summer the winter was finished, one and twenty years were fulfilled." This is clearly the addition of some transcriber, and not part of the

text, for the writer of this fragment says that the history finishes at the word  $^{*}A\rho r \epsilon \mu \iota \delta t$ , at which point the historian was interrupted by death. Who knows what he might have written had his life been prolonged? For this reason I have thought the present fragment worthy of attention, and of a notice here.  $^{2}$  Diod. Sicul. 1.12, cap. 37; 1.13, cap. 42; 1.14, cap. 64. See also Marcellinus in his Life of Thucydides.

